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Reported for The Better Way.

THE TRIAL OF REV. HOWARD MAC QUEARY.

Delivered to the congregation of Unity Church,
at the Lyceum, Cincinnati, Ohio, Sunday,
January 13, 1891, by REV. LEON A. HARVEY.

The trial of the Rev. Howard Mac Queary by the authorities of the Episcopal Church for heresy may not mark a crisis in the history of that communion, but it must certainly do much to precipitate such a crisis. The trial occurred on the sixth and seventh instant at Cleveland, Ohio. The accused has for several years been rector of an Episcopal Church at Canton, Ohio. The charge brought against him is that in a book issued in October, 1889, he denies the miraculous or virgin-birth of Jesus, and also his bodily resurrection. The decision is reserved for one month from the date of trial.

There was a time in the history of Christendom when in considering a trial such as this but one question would need to be settled. Does this man disbelieve the articles of the creed? If so he is a heretic and should be excommunicated. In the days when the brave Bohemian leader, John Huss, went to the stake in Constance, when Michael Servetus went to the stake in Geneva, men did not stop to ask whether the Catholic Church was right in the one case and John Calvin in the other. The councils simply found that Huss opposed papal authority and Servetus the dogmas of Calvin. To-day, if a man is tried by any church, we find ourselves going deeper than the question of his agreement with the church doctrine. We take both the church's creed and the man's opinion before the tribunal of our reason.

Thus, in putting any man on trial for his opinions to-day, a church is forced to put her creed on trial with him. Having decided that a man is condemned by a creed, we next proceed to inquire whether he is justified by the truth. For we are coming to see very clearly that it is the truth which makes free. And it makes us free just because of its own native largeness—because it cannot be hardened into a dogma nor cornered by any set of theological capitalists. It gives us freedom because it is as high as heaven and as infinite as God, because its pathway is that which leads to the perfect life of the soul.

The first problem, then, that which confronted the ecclesiastical court at Cleveland, whether Mr. Mac Queary contradicts the creed of the church or not, is comparatively easy. The second question which I shall endeavor to answer, whether Mr. Mac Queary's position is justified by truth as we see it, is the one which concerns both the Episcopal Church and the world far more deeply than the reverend gentlemen's disagreement with that church's creed. For in this, God's world, the truth will finally triumph, and all creeds at variance with it will be abolished. It would, therefore, seem far more fitting, if the churchmen who are seeking to establish the kingdom of God—the kingdom of truth—

should humbly own themselves disciples of the truth, and gladly accept this contribution of their fellow learner as an honest effort to find that which they are all seeking. But instead of this they produce their ecclesiastical measuring stick and proceed to show wherein he has failed to build his intellectual house in accordance with the prescribed pattern.

1. Let us try to answer the question from the standpoint of the creed. We have, before us a stalwart Virginian, as robust in thought as in form. The charge is that he disbelieves two things, the virgin-birth and the bodily resurrection. To both these accusations he must certainly plead guilty. In his book he unequivocally rejects the accounts of Jesus' birth given in Matthew and Luke, but omitted by Mark and John as legendary. Of this account he says: "I for one believe it to be merely a poetic description of a great fact."

Concerning the bodily resurrection he is no less explicit. He believes that there was a spiritual resurrection of Jesus. He believes that the disciples actually saw Jesus after his resurrection. But "the body," he says, "doubtless crumbled into dust somewhere, and the disciples who saw Jesus alive in the spirit would care little about the body." By his own words, then, which I think he has no disposition to retract, he stands condemned of the charges brought against him.

Why, then, should he wish to remain a member of the Episcopal communion? He answers this question in the preface of his book by insisting that his ordination vow in no way restricts his right of private judgment. That vow is as follows: Are you persuaded that the Holy Scriptures contain all doctrine required as necessary to eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as necessary to salvation but that which you may be persuaded may be concluded and proved by the Scripture? To which he answered at his ordination, "I am so persuaded and so determined by God's grace." That vow he insists he is still able to keep. He still believes the Bible, and especially Christ to be the highest guide of the soul, and thinks the articles of the church set no limits to the freedom of his interpretation of the Bible. This is a question to be settled by the council whose opinion will soon be given.

But, meantime, another question is forced upon an outside observer. How can a man who does not believe in the virgin-birth nor the resurrection of the body, repeat the Apostles' creed Sunday after Sunday? How can such a man say, "I believe in one God, the Father Almighty, maker of heaven and earth, and in the Lord Jesus Christ, his only Son, who was born of the Virgin Mary, tried under Pontius Pilate, crucified dead and buried. He descended into hell, rose again the third day, and now sitteth on the right hand of God the Father Almighty to judge the quick and the dead."

Certainly this passage, which most Episcopal clergymen repeat every Sunday, and which all are required to repeat occasionally, asserts the virgin-birth which Mr. Mac Queary denies. And if, by applying modern methods of interpretation, he is able to interpret the passage, "He rose again the third day" to mean a spiritual resurrection, he will very soon come upon that other passage, incapable of such interpretation, which says, "I believe in the resurrection of the body."

Certainly it cannot be denied that Mr. Mac Queary would not be alone in interpreting even this passage, on the resurrection of the body, to mean the resurrection of a spiritual body.

Once heard the most eminent Episcopalian in America so interpret it to a class of young men. I do not question his sincerity, I only say for myself that I cannot understand how such interpretations are possible. I do not see how it is possible to twist such a sentence as, "I believe in the resurrection of the body," into, "I believe in the eternal life of the soul."

It is therefore with a certain sense of disappointment, that we find so open minded a truth seeker as Mr. Mac Queary attempting to tack his modern thought to his ancient creed. It is, however, manifest that the creed no longer has

any hold upon him. He keeps it as a memory rather than a hope. It is no longer a vital part of his religion, and it will not be at all difficult for him to give it up, as he inevitably must. Indeed, in the book before us, he makes no claim to the belief in the creed, but simply insists that he has kept his ordination vow. When he talks of the "Trinity" and the "Atonement," of "Heaven and Hell" and "Immortality," you feel that wherever the churchly theories appear, they should stand in much the same relation to his own thought as autumn leaves do to the tree from which they are about to fall—they are yellow, sear and lifeless. With another spring new leaves will come out of the tree's new life. So as the old dogmas fall, not only from Mr. Mac Queary's thought but from all our lives, new leaves, all open to the sun, will come to take their places.

2. And now let us turn to the second question where, not only Mr. Mac Queary's opinions, but the Episcopal Church itself is on trial. In the light of our best thinking and in the presence of our largest hopes what shall we say of Mr. Mac Queary and his book?

Two questions we have a right to ask—nay it is our duty to ask—of any book which deals with so sacred a subject as religion. First, what is its spirit and second, what the validity of its reasoning?

First, then, what is the spirit of this book? For every book worth reading is permeated with the spirit of him who wrote it. If it is not so, then it is a dead and lifeless thing, and can take no deep hold upon us. For it is a lesson which all life conspires to teach, that only spirit can speak to spirit. Language is only the medium of exchange—only the highway over which thoughts travel from soul to soul. If a book then bears the same relation to its author as the leaves floating on the bosom of a stream bear to the water on which they ride, if it is something upborne by the life of the man but really not a part of him, then we can well afford to wait for a more vital message. It must be forever true that books which live and messages which sink into men's hearts, are those which are written with a man's heart's blood, or spoken with warm, living accents, which betrays the heart throbbing beneath. They are written as Frederick Robertson wrote his sermons, as George Eliot her novels, with a tear drop now and then upon them. Is this book, then, written in such a spirit, or is it written in the spirit of the scoffer and iconoclast? Does he look upon religion something as the barbarian hordes looked upon the beautiful temples and statues of ancient Greece—as something to be swept out of existence? Does he see it as a kind of age-long jest, which it is time now to see in its proper light, or does he see Christianity as the deepest utterance of the soul in its effort to find the great All-Father?

Unquestionably it is this latter attitude, the attitude of the sincere and reverent truth seeker which characterizes the author of the "Evolution of Man and Christianity." He has himself long been a traditionalist, and has felt the travail of soul which every religious nature must feel, in quitting the old faith and accepting the new. In his preface he quotes that striking passage from Frederick Robertson, which says "It is an awful moment when the soul begins to find that the props on which it has blindly rested so long are many of them rotten and begins to suspect them all; when it begins to feel the nothingness of many of the traditional opinions which have been received with implicit confidence and in that horrible insecurity begin to doubt whether there be anything to believe at all. It is an awful hour—let him who has passed through it say how awful—when this life has lost its meaning and seems shriveled into a span; when the grave seems to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse, from which God himself has disappeared. In that fearful loneliness of spirit when those who should have been his friends and counselors only frown upon his misgivings and profanely bid him stifle doubts, which for aught he knows may arise from the fountain of truth itself, to extinguish as a glare from hell that which for aught he knows may be light from heaven, and everything seems

to be wrapped in hideous uncertainty, I know of but one way in which a man can come forth from his agony scathless: it is by holding fast to those things which are certain still, the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful this at least is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, to be brave than a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul has dared to hold fast to these venerable landmarks. . . . At last he will stand upon the rock, the surges stilled below him, the last cloud drifted from the sky above, with a faith, and hope, and trust which neither earth nor hell shall shake henceforth forever."

And though Mr. Mac Queary is not a man with so sensitive a soul—so keen a glance into the heart's deep needs as Robertson possessed, still he looks at religion reverently and knows when he stands on holy ground. He has reached the same place that Robertson had in the passage above, where he feels that he can still keep God though he should be forced to give up all Bibles. He has learned that primal lesson of Christianity itself that, "the kingdom of God is within." We are not, then, looking at an irreverent scoffer and iconoclast, but at a reverent and earnest truth seeker.

His position, broadly stated, is that of evolution with all that evolution implies when applied both to man and Christianity. It is by no means an original work, and makes no claim to being such. He quotes from specialists in nearly every field upon which he enters. Le Conte and Spencer have a strong hold upon him on the sides of science and philosophy, while Keim's influence in New Testament criticism is very marked. But everywhere the point aimed at is the same. Everything in this world has been a development, a growth, an evolution from lower to higher forms.

When we bring ourselves to think of it, it is evident that this theory of evolution must change our point of view on very many subjects; and in none is the change greater than in religion. Man's existence has been an upward journey from some far-off jungle, instead of a downward march from fabled Eden. This is what our author seeks to prove in Part I. of his book. Certainly the proofs are most convincing though time will not permit, nor is this the place to recount them. The striking parallel between the Chaldean account of creation and that of Genesis is cited. He insists on the legendary and poetic character of that account, and asserts that many of the Old Testament stories have a similar origin. In short, the Old Testament is looked at as a literature, which grew up as naturally as the literature of England. It is full of inspiration because the Jewish nature was intensely religious; but it is filled also with misconceptions and mistakes which betray its human side. Nor does he stop with this kind of criticism, as so many orthodox interpreters do, at the beginning of the New Testament. In the gospels especially, he finds tradition mingled with fact, and he feels bound to separate the two. If Joseph is not the father of Jesus why do Matthew and Luke trace the ancestry of Joseph in order to prove that Jesus is of the house of David? If he was really born of a virgin why does Paul nowhere mention so important a fact? We have already noted that he believes in the spiritual appearance of Jesus after his resurrection. He believes that Jesus appeared to others precisely as he appeared to Paul, on that memorable journey to Damascus some two years after Jesus' death. He appeared to the disciples as a spiritual presence—a presence which once entered the room when the doors were all shut, and around this fact there gathered the traditions of his bodily resurrection.

Most of the miracles are explained as the working of spiritual laws which we do not fully understand, and which find expression in modern faith cures and spiritualistic phenomena. Those which cannot thus be explained are rejected as of late and therefore untrustworthy origin.

In short the New Testament, like the Old, is seen as a literature. It grew up

about the early church and has much of the tradition and poetry which such an age would produce. The epistles of Paul are really the only well authenticated writings—the others are for the most part of uncertain authorship and gather their materials from tradition.

I have cited these positions in order to suggest his method and not at all as an attempt to reproduce his argument.

And you see how frank and fearless the position is. Religion is to him a sacred thing, and because of that must not rest on myths and fables. What is the truth that underlies this Christianity of ours—what is the kernel within the husk? he is asking. If it is all fable and myth, I would know the truth, for that is best; it is truth or nothing which can make us free. He would not be satisfied with the religion of an orthodox gentleman, whose confession I heard the other day. That confession was, that the religion in which he trusted might all be reasoned away if he would allow himself to reason upon it. To Mr. Mac Queary, I imagine, that would seem the very acme of skepticism. To have a faith which you dare not investigate for fear of losing it, can anything less worthy the name of faith be conceived? Can the Bible or God be honored by a faith like that?

Think for a moment what it means to say of your religion, "I dare not question it, for fear of losing it?" What would such a confession mean if some one attacked the character of your dearest friend and accused him of libel or falsehood, and you should say, "I dare not investigate the charge for fear I shall find it true?" You say, "I want to believe in my friend, trust him, and love him, therefore I will not investigate the charge." Would not such a declaration dishonor the very friend you wish to serve? Would it not be a half confession of his guilt and of your fear that the charge was true? No! If you really trusted your friend, you would say at once, "I know the charge is false, and investigation will prove it so."

When any man, then, says that he loves the Bible too much to question it that he wants to believe Genesis so much that he will not compare it with geology, then I say to him, "Sir, you dishonor the Bible by your timidity, your credulity is a travesty on faith and a degradation of religion."

God is not honored by a faith like that, but by one which feels so sure of God that nothing can remove His presence from the soul. By a faith which says, "I will not fear, though the earth be removed, though the mountains be carried into the midst of the sea;" by that which declares, "that neither death nor life, nor angels nor principalities, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." A faith worth having, a faith like that of either the Old Testament or New, has ceased to be afraid because it feels the entwining presence of the Everlasting Arms.

In applying the higher criticism to the Bible, in seeing Christianity itself as a product of evolution, as a growth, rather than a miracle, Mr. Mac Queary has taken a higher position than any of his accusers. He has dared to face the facts with which religionists of every school are confronted. He has not stationed himself behind some dogmatic statement and declared that all which contradicts this is false, but he has ventured out on the broad ocean of thought, trusting that somehow God would fill the sails, and that, at last, with the stars to guide him, and reason to pilot him, he would ride into the harbor of truth.

And what has he found? Has Christianity been swept away? No! But our conception of it is modified. Is God dead because Jesus did not turn water into wine in far-off Galilee, or because the story of the raising of Lazarus is not sufficiently attested to be believed? Manifestly, this is not a necessary conclusion. What, then, has happened to Christianity when it is looked at in the light of evolution and the higher criticism?

In the first place, the "fall" of man, and the scheme of salvation invented to save him from that fall, pass from the stage of religion—a stage which they have too long disgraced. Secondly, when we look at the Bible as a growth, the picture of God speaking definite messages

to definite men, whom he has made infallible that they might interpret those messages, gives place to the thought of God working ceaselessly through all the ages. Always the divine call on the one side, and always human interpretation of that call on the other. Always God's voice calling to man, in every language and every clime—calling him from sin to holiness, from vice to virtue, from bestiality to manliness, from falsehood to truth, from darkness to light—and always man's stumbling effort to obey, or his stubborn determination to resist.

This is the picture which evolution presents, and which Mr. Mac Queary accepts. God does not come and work His wonders for a few short months, and let His presence be thenceforth a memory, but He works through the world and through our human lives perpetually.

And what of the Bible? What of Christianity? Well, the Bible is a part—and the highest part—of the record of God's call and of man's interpretation of it. Touched with divine uplifts, and permeated with a desire to learn the divine will, but marred, here and there, with human ignorance and misunderstanding. It is a few pages taken from the great book of human experience in man's long effort to find God. Is it then any longer sacred, is it still the Holy Bible? Dear friends, nothing else in the world is so sacred as the picture of man trying to learn the will of God. The human and the sinful looking into the face of the Divine and Sinless. Man climbing from the hell of animal passions and desires to the heaven of a life full of grace and truth, full of love and holiness and God. The Bible is a chapter in the story of that struggle, and as such it must be forever sacred—the Holy Bible still.

And Christianity as a religion, what of that? Well, Christianity, says Mr. Mac Queary, is in essence a life—the life of Christ. Though he did not turn water into wine, nor raise Lazarus from the dead, yet when criticism has done its best or its worst, the beauty of that life remains. At last, Mr. Mac Queary thinks, after the struggles and victories of more than a hundred thousand years, there comes a perfect man. He is the "possibility of the human race made real." He is the Son of God just because he is the Son of Man. In fulfilling his human life completely, he finds the divine life.

You see, then, what the picture is. We are toiling along this human pathway up the mount of God—that is, all men and women, and children even, who are trying to be noble and true are so climbing. They are trying to find the perfect life—trying to be perfect as their Father in heaven is perfect. At last one brother has reached the place where the divine splendor is complete, where the human life is in perfect harmony with the divine, so that he cries out, "I and my Father are one." In him no longer is selfishness triumphant, in him the beauty of holiness is no longer shadowed by transgression, but stands forth transfigured and glorified.

So, there, in Mr. Mac Queary's thought, stands our great Brother, with passions stilled and sins subdued, calling to us to come up and stand beside him. To you and me he is saying, "The Kingdom of God is in you also." There is nothing in him which is not also in you, in germ, at least. He is your own possibility made real.

And certainly no man or woman on this green earth has ever surrendered himself or herself completely to the will of God, as that will is mirrored for us in the life of Jesus, who has not felt his life lifted into grander proportions, seen through tears of penitence and looks of thankfulness, the open heavens and the streaming glory of the life divine. He knows that the way which Jesus points is the way to God; that is enough, for the rest he can wait.

Quite a common trick practised this winter by wealthy people in this city is to buy a present in a shop that is not considered "way up" in point of style and charges, then secure a box from a swell establishment like Tiffany or Theodore B. Starr or John Mason, or use one that they happen to have in the house, and neatly pack the present in it. This sailing under false colors sometimes works like a charm, but at other times the recipient sees through it and indulges in an unmistakable sneer.—N. Y. Epoch.

Written for The Better Way.

HYPNOTISM.

BY C. H. MURRAY, -NO. 2.

The various means of producing hypnotism or of transferring a subject from one phase to another, are as follows:

The lethargic state is produced by staring, or by continuous gentle pressure upon the eyeballs through the lowered upper eyelids, the pressure being applied by the balls of the operator's thumbs or the ends of the fingers. The time required to produce this phenomenon varies in different individuals, and decreases in practice from ten or fifteen minutes to a few seconds.

The cataleptic state is caused primarily under the influence of an intense and unexpected noise, a strong flash of light upon the eyes, or staring continuously at some bright or brilliant object. The cataleptic state comes on slowly or suddenly, slowly if the staring process be employed; or a combination of the staring and shocking means may be employed, as after staring at a bright object continuously for ten minutes or more, if while the attention is so enrapt, a sudden stroke of a gong will at once throw the medium into the cataleptic condition. The somnambulistic state is at once produced in some subjects by staring at some brilliant object, as will hereafter be explained.

If a subject is in the lethargic stage to pass him into the cataleptic it is only necessary to employ any sharp impression to act as a shock on the auditory nerves, as the explosion of a cracker, a blow on a gong, a very shrill whistle or the flash of a bright light suddenly upon the eyes, or intermittent light flashes or by gently opening the eyelids with the thumbs or fingers. To pass a subject from the cataleptic to the lethargic stage it is only necessary to close his eyes gently with the thumbs or fingers of the operator.

When a person is in a state of catalepsy, in order to produce the state of somnambulism, he only need be lightly touched on the forehead or on the crown of the head by the operator's hand. The medium then assumes the appearance of one awakening from a profound slumber, he opens his eyes—which, however, have a vacant look—and begins to talk either spontaneously or in answer to questions. He hears any thing addressed to him and will readily converse on any topic.

To pass a medium from the somnambulistic to the lethargic condition simply close his eyes and gently press upon the eyeballs with the thumbs or fingers.

To awaken a medium or bring him back to a normal condition from a cataleptic state, blow suddenly into his face, or strong and rapid fanning will answer the purpose. It is important in restoring one from the somnambulistic state that they be wholly awakened; for, if the hypnosis has been very profound, it is possible to only partially awaken him, which might result at times in awkward after effects. The best and surest method is to say to him quietly but firmly, "In one minute you will wake up," or mention any other time, at the expiration of which his eyes will lighten up with their life-like consciousness, and the subject returns once more to the individual life.

The most convenient means of producing hypnosis is to take some bright or dazzling object, as a burnished half dollar or quarter dollar or bright crystal ball, and suspend the object a little above the level of the eyeballs—about an inch—exactly between them, and five or six inches from the face. The medium should sit in a comfortable position with his hands joined in his lap, and fix his gaze intently upon the object. He should try and free his mind from all excitement or wandering, and have it settled wholly upon the object gazed at. The experiment should not continue above fifteen minutes, and if not successful may be tried the following day, and each succeeding day until hypnosis is induced. If the subject is susceptible at the first sitting, within the fifteen minutes he will close his eyes, breathe deeply and have all the indications of profound slumber, maintaining himself, however, in a fixed position. It is better to allow him to remain thus for ten minutes, when the sleep will become more established. He is now in the lethargic stage, from which he can be transferred to the cataleptic or somnambulistic condition. In operating with a subject in the somnambulistic state, the operator's voice should be firm, but not loud or boisterous, and of such a friendly tone as to retain the confidence of the medium. Because he appears to be asleep, there is no need of yelling at him, for his hearing is abnormally sensitive, and may detect sounds that will escape your own ears.

Luy's method of putting his subject to sleep is to employ what is called a Luy's mirror. This is a small stand, upon which are mounted pieces of looking-glass an inch and a half or two inches square, so set that the different sections present variously inclined facets. The stand is made to slowly revolve when in use, and around it the subjects are seated, to the number of a half dozen or more. They fix their gaze upon the revolving mirrors, which, by their revolution, cause successive flashes of light, which have the effect of putting the subjects to sleep. This arrangement has been found very efficacious, and out of two hundred patients treated in this manner there was no failure or disastrous

results. He avers that the process is perfectly harmless, and when employed with skill, it can produce no ill effects in the persons experimented upon. Another ingenious and curious method of inducing hypnosis invented by Dr. J. Luys, of Paris, is to take an iron ball, about the size of an ordinary orange, and suspend it by a long cord directly over the medium's head, and at a distance of four or five inches from the head. The medium sits quietly while the ball is caused to rotate by twisting the cord by which it is suspended. This process passes the medium through successive cycles of stages. First the medium passes into the lethargic state, then into the cataleptic, then into the somnambulistic; then he will return to his ordinary conscious state, but will again pass into hypnosis, and through the successive stages as before, and the circle will be traversed as long as the medium is subject to the condition. It is only necessary to stop the rotation of the ball in any of the stages to fix the phase that the medium then exhibits.

It is noticed that with some mediums one method of inducing the sleep will fail where some other treatment will succeed, and with others different treatments have different effects. These, however, are the exceptional or marked variations. Hypnosis can be brought about through the sense of hearing in some individuals more readily than by employing the eye. Certain repeated tones have the same effect on the mind by hearing as a dazzling object has through vision. It is by this means that trance is induced by the Salvation Army people or the Woodworth revivalists. The wild singing repeatedly continued throws certain organizations into hypnosis. Any of the subjects of such trances could be taken by an expert operator and transferred to the somnambulistic stage, in which they could be made to perform the most absurd antics, or even deny the religion they profess. Some people can be hypnotized through the sense of smell. It was for this purpose that the ancients in their religious services, as well as the modern Catholics, use burning incense to lull the minds of the worshippers and secure their ready acquiescence in the religious rites. What to some might appear to be an empty ceremony has beneath it a subtle and insidious efficacy.

Some persons, more especially children, become hypnotized in their sleep, and in the somnambulistic state walk about and perform strange acts. Without any violence, it is very easy to break this habit, which can be done by taking them at the time and gently talking to them, and exacting a promise from them that they will not do so again; or it is better to hypnotize them on some special occasion and allude to their sleep-walking habit, and charge them to discontinue such a practice in the future. Such persons show that they are good subjects for hypnosis, and under proper treatment some of them would develop into the best of spiritual mediums. They may possess natural gifts of a high order that only need intelligent direction to expand into blessings. Parents have great need of information on this subject, and as their knowledge increases, their ignorant fear of sleep-walking will go with the other vanishing superstitions. The ordinary belief that persons who can be hypnotized are weak-minded cannot be sustained by facts or experience. They are often people of the greatest ability, and their hypnotic aptitude can be converted into advantage and profit. The fact is, that this force has been allowed to lie dormant through ignorance of its value, or if employed at all, has been made to serve for purposes of amusement or folly. Some lecturer comes along, hypnotizes a few persons, and turns them into monkeys for an evening or two for other people to laugh at, and that is about all that people know about hypnosis.

In my next article I shall endeavor to show that it is worthy of more serious consideration, and that, of all people, Spiritualists should be most concerned in its study and practice, and should thoroughly comprehend the advantages to be derived from it.

Written for The Better Way.

WASHINGTON ITEMS.

GEORGE A. BACON.

With commendable promptness your more regular correspondent from this place, generally keeps your thousands of readers informed as to the condition of spiritual matters in this city, and also as to the personnel of those who are regularly invited to address the spiritual society here. This is well. The information serves to advertise and keep alive a needed interest in the meetings, an interest in the speakers, and at the same time it gives the general spiritualistic reading public items of special newsworthiness.

Of the several speakers who have of late ministered to the Washingtonians in spiritual affairs, Mrs. H. S. Lake seemed to touch high-water mark. This can be said without the least reflection upon anyone. It was owing, in part, to the fact that she was a new comer with an excellent record as a speaker; but chiefly because of the quality of her inspirations, which seemed to be specially adapted to the needs of her audiences. Though I have elsewhere said a word touching this matter, I will venture here

to add yet another even to what you have already published.

Mrs. Lake supplemented her spiritual discourses while here with others of a social and industrial character, which latter exhibited the same keen insight, the same wonderful power of statement, the same comprehensive outlook that characterized her more religious or spiritual addresses. She evidently accepts in spirit and letter that declaration of the oracle of ecclesiastical wisdom which affirms that there is a time for all things; a time to consider those practical questions that particularly pertain to this life, and again a time to devote to those matters that specially concern both this and the other life.

She is a consistent vegetarian and hygienic reformer as well as an earnest and sincere advocate of the principles underlying Nationalism, Socialism, Rationalism and other kindred movements for the social elevation of the race.

It was during the delivery of her lecture on "The Coming Commonwealth and the Impending Industrial Revolution," that through her was made, at this political center and capital of the nation, political prediction presaging the time when certain epochal political events would occur in this country—which time, "within half a dozen years," strangely enough, was practically the same time that Father Huntington, a popular clergyman of this city, on the same Sunday, while considering a similar subject before his own congregation, as I am informed, affirming independently his own convictions, boldly announced that in seven years' time this country would be visited by a political convulsion that would totally change the condition of affairs, etc., etc. Query: Is not this a case of duplicated thought?

Readily absorbing the advanced thought of the times and mentally well equipped at all points, she is specially strong in her power of persuasive argument, her discourses being directed chiefly to the reasoning faculties of her audiences. Usually her subjects are chosen by her inspirers, and her condition while lecturing is that of semi-consciousness.

Mrs. Lake possesses one rare accomplishment which greatly enhances her public labors, an accomplishment which I could wish that some who occupy the position of lecturers, yet who do not possess this acquirement, were obliged to cultivate it—the art being readily compassed—at least to an acceptable degree, before being privileged to become public teachers. I refer to that of voice-culture or elocution. The time was when this used to be considered an absolute necessity, without which or lacking which no speaker was regarded as being properly prepared for public work.

It is Longfellow who says, "Next in power to him who can write a grand poem is he who can read it grandly." It is to be remembered that where one person is really interested in music, says Dr. Hall, there are twenty who are pleased with good recitations, and the suitable occasions for the exercise of the latter are nearly in the same proportion. Let not the average professional speaker forget these significant facts, if they would increase the good effect and magnetic power of their public utterances.

Mrs. Nellie J. T. Brigham, of New York, is giving her second annual course of lectures here this month, and as heretofore is winning golden opinions from her hearers. The same remarkable fluency of poetical improvisation that has characterized her public effort for so many years, is still exercised to the astonishment and delight of all who are privileged to hear her. With the graces of a cultured lady she voices her inspirations in an easy, natural manner, gentle as it is pleasing and uplifting as it is sincere.

She is to be followed next month by Mrs. Clara Field Conant, a strong, earnest, independent thinker, and hence a lecturer that strikes at the root of matters. This is an age of outspoken criticism. The times sadly demand it. However severe, if it be only just and administered in a right spirit, good results inevitably follow. Welcome, all that tends to a forward march and a better condition of things.

What Is True Life.

The mere lapse of years is not life. To eat, and drink, and sleep—to be exposed to darkness and the light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened; and the sanctities will slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which strikes us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust—all these are the true nourishment of our natural being.—James Martineau.

Japan has a rapid-transit style of divorce which must excite the envy of Chicago. A citizen of Bizen has been divorced from his thirty-fifth wife, and there are indications in the neighborhood where he lives that he is getting ready to marry his thirty-sixth.

MRS. LILLIE'S LECTURES

At Berkley Hall, Boston. Reported by Mrs. Augusta Frances Tripp.

Why is it that Herbert Spencer can see no grounds for belief in a future conscious life?

Under a system of a religion eighteen hundred years old the death of such a system and not the birth we ought to celebrate.

Does the knowledge we gain benefit the soul any longer than we retain the memory of it?

What is the difference between a soul and a spirit?

Is not a miserly, selfish disposition one of the greatest bars to future progression?

We will endeavor in the course of our remarks to answer these questions if only in a few words. You must remember you are in an age where there are a variety of opinions regarding the difference between the soul and the spirit. There are those who make no line of distinction whatever. With those who analyze more carefully there is a line of demarcation. We speak of spirit as the eternal substance, and we believe so. Some take the position that between matter and spirit there is no difference at all. We believe the soul to be eternal and unchangeable, and while the spirit is eternal and unchangeable it is the moulder and fashioner of forms. There is a spiritual body built which is as much a form as the form to be seen physically. An old writer of the past, St. Paul, says we have two bodies, one spiritual and the other natural; the one dies, the other never dies. The inner, which we term the I, we denominate the soul, this is what we have dreamed God to be, of like quality and therefore imperishable. We see in the material the counterpart of the spiritual. It is the soul which has the power of attracting to itself that which forms its covering, both obedient to the power of the soul. It is God manifest in itself. It journeys not only on this earth, but for eternity. Upon this mortal plane we also know of the unfolding of certain powers just as we would say of a flower, it contains possibilities which when given the proper conditions expresses the possibilities contained within. What we are is the expression of God or good within. Some are stultified, some are forbidden the power or means of growth almost entirely. If we are denied the higher requirements and placed among grosser surroundings we express only the baser qualities, and if in the extreme will bear the fruitage of criminality, what we call sin, the one is fed and nourished by this and the other denied. If you are better morally, spiritually and intellectually than your neighbor, it is by some of the chances which have been denied him. It may have been denied the criminal in your State prison. Pity him, oh, friend, if you meditate upon the possibilities of life. When we understand this we shall know how to treat our criminals, knowing their positions are the direct result of preceding conditions giving them the conditions they are now in. Some liberating hands, some power must break the chain of conditions and emancipate and save mankind. This is what is to be the savior of your race. If the Christian religion were confined alone to the repetition of the simple teachings of Jesus of Nazareth it ought to have saved every man from hell, the hell of earth to-day. There is something in man's nature that refuses the light or the soul that it does not realize its needs and does not easily awaken and it's this our elder brother referred to when he said that having eyes they see not, and having ears they do not understand. What ought to be done and what constitutes right has been given so long it would seem man would heed, but he does not. Though the errors of false doctrine have heaped high walls about mankind, nevertheless the teachings have been so emphasized that they could not be misunderstood. That they have failed to live up to it is no excuse for us. Spiritualists have been taught so plainly that you would think at least they would profit by it after listening to its teachings, but we think it is for every one but us. You have alluded to the frailties of some Spiritualists who have not lived up to their doctrine. The Spiritualist emancipated from fear relaxes from doing, and forgets there is any duty incumbent upon him. While we remember that human nature is human nature, too many have been held by the bondage of fear and just as soon as you emancipate them from the thralldom of fear they relax, but had man been taught individual responsibility as well as fear there would have been a class evolved from principle as well as fear. I would not whiplash any Spiritualist by fear. What will be the effect by-and-by if he fails to do his duty now—not being afraid of a devil or hell or future judgment? But here comes the philosophy of truth which says, "fear thyself." See if you would like to sit down by-and-by and have only your own deeds for company, this is the reward or compensation meted out to the soul who does the deed when the consciousness quickens the understanding of what it has done. This, we believe, is the power that is to lift man into the higher ground of manhood and womanhood, and will create a desire for higher and nobler manhood, and therefore emancipate the teachings of the past.

Poverty is here, also affluence until

those who are encumbered by wealth are as much to be pitied as those ground by poverty. The soul as a soul is worse off than the man who walks in poverty of earth for he can leave his poverty behind, but not his sordid selfishness that he has cultivated and must carry with him wherever he goes. There should be a supply for every demand as there is in nature, enough to eat and drink and cover; if they haven't it there is wrong, blame somewhere. This exists in present systems and would be remedied if you lived out the teachings of Jesus of Nazareth and whoever proclaim that it would be impossible to live out his teachings is false. Equality and human justice cry out against these and say they are disturbers of the peace when they read the New Testament and act upon it, there would not be any person but what would be provided for. We say these teachings are prophetic for a time yet to come, for he saw the earth as it should be; he saw it not as it has been, but as it were, an inner possibility. When is it coming? I don't know, neither did he. He prophesied it and I believe the time is coming on earth when poverty shall have no place among us. And a Christian community ought to be ashamed to meet a half starved person, or a poor ragged urchin in the street after a teaching of eighteen hundred years such as this, or while conditions like this exist.

You speak of Herbert Spencer as the profoundest thinker the earth ever produced. What makes you think so? Our earth has produced great minds long before Spencer walked the earth. He is a scientist, so-called. He deals in matter, he has not touched upon the spiritual. Why the realm which he has worked in has a tendency to cause the mind to work in this system. Some of our profound thinkers have clung to the faith of their fathers, and have spent much time trying to harmonize the two—their bump of reverence has kept the belief of their fathers and made them try to do this. It is hard work for a man to be a thorough scientist, a doctor and a Christian. We know many who have become atheistic to an after life by simply experimenting. They have tried to follow the individual and lost it, but the conscious entity stands right by his side and laughs at his experiment, and says, "you did not touch me." I'll tell you I had rather have the ignorant effort of those who have made the grossest mistakes than have the cold, hard, subtle feelings of one who can look into a human face and see it perish and escape, and say, "that is all there is of it." Take our Denton—from poverty through boyhood and from boyhood to manhood he wrestled with every pebble and thought as profoundly as any scientist to-day, of the soul of things. People would crush the inquiring mind of the child, they do not think the child ought to be too imaginative. Denton took one of these little children on his knee and put a pebble in his hands and said, "what do you see?" and he stood in the vestibule of knowledge and listened, "for a little child shall lead them." He took the little child and said, "look at the stars," and he led the child through psychometry, and the child led him and he produced what Spencer and the scientists never dreamed of.

Written for The Better Way.

MUSIC AND CHILDREN.

E. W. GOULD.

Nothing is so much needed at the present time to advance the cause of spiritual philosophy as these two factors, viz., music and children, at all public and private gatherings for lectures, for seances and for spiritual culture of all kinds. Why so little attention is given to the cultivation of music by sincere and devoted Spiritualists, knowing as they all do its harmonizing effect and great value in attracting spirit influences, it seems passing strange so little time is devoted to securing at least a partial knowledge of that divine art.

No seance can be successfully conducted without music. No public lecture can be satisfactory to the audience without music, and all know how much pleasure and happiness is added to the social circle by the introduction of a few sweet songs.

With all the effort that is being made and devoted to the cultivation of scientific music, I apprehend the time will never come, either in this life or in that to follow, when the beautiful and soul-stirring melodies of Sankey, Bradbury, Longley and the old minstrel ballads, saying nothing of the sweet scotch airs of Auld Lang Syne, will cause to awaken the purest emotions of the heart and the most harmonizing influences upon, not only mortals, but immortals.

All must know it was the influence of Sankey's singing that gave success to Moody's preaching. What revivalist would attempt to produce an excitement in his congregation without emotional music? Even angels fail to come into rap with anxiously waiting circles often without the harmonizing influences of sweet, plaintive music.

Spiritualists then above all others, should cultivate and practice singing. While all have not the time nor the ability to learn to sing classic music, there are but few that cannot learn to sing the sweet, simple ballads, so elevating and devotional in all spiritual gatherings. It is not the music alone that produces

the harmonizing effects. It is the sentiment expressed in the poetry. Hence the importance of Spiritualists using only such words as are consistent with the theory of their faith. There is a large variety of spiritual song books published that are obtainable at principal book stores at low cost, and should be in possession and use of all spiritual organizations.

This leads one to the consideration of the close relationship existing between all moral or religious associations and children. All have long since learned that it is only through them they can hope to succeed in perpetuating their organization.

Hence the establishment of Sunday schools and the numerous devices to attract children, and none is more effective than the songs they are taught. Not only the music, but the words. Nine-tenths of the songs that are used in the Sunday schools of orthodox churches to-day, are overflowing with the sentiment that only through the merits and the sacrifice of Jesus Christ can they hope to be saved. As cruel and unreasonable as this sentiment seems to Spiritualists, it is accepted and woven into their earliest recollection of every Sunday school scholar in a trinitarian church in Christendom.

And yet we wonder and are surprised how, at this late day, with the advanced thought, the education of the masses, and the scientific attainments of scholars, that this ancient and repulsive dogma of the church can be maintained. But such is the fact, and it furnishes Spiritualists with an excellent example of what may be necessary for them to do, to perpetuate and fill up the ranks of spiritual associations with young and vigorous minds, better fortified to withstand the jeers and criticisms of skeptics and of that class, who having investigated the philosophy, and satisfied themselves of its claims, have not the moral courage of their convictions.

No education is so thorough, no impression so lasting as those made upon the minds of children in youth, reaffirmed in later years, and made practicable to them by precept and example, in years of maturity.

It is this influence that has to be before Spiritualism can be reinforced from this source. But it is an error, if not a crime, that the children of Spiritualists should be trained and receive their moral education in trinitarian families and Sunday schools.

There seems but one practicable way to avoid this, and that is by establishing the same kind of schools, and adopting similar modes of attracting and educating children in spiritual philosophy, and while this is being done to some extent in large cities, from the lack of affirmation, it is principally neglected in hundreds of smaller places, and ought to receive far more attention everywhere.

Written for The Better Way.

FASTING AND MIRACLE.

BY MCDON TITTLE.

For almost nineteen centuries the forty days' fast of Jesus has been taken as demonstrative of his Messiahship. Science even within the last few years has been evoked to prove the impossibility of such deprivation of food. The school physiologists have repeated as axiomatic that eight or nine days was the extent of human endurance. The forty days' fast has been expounded from the pulpit and by the Sunday-school teacher as something entirely out of and beyond the common order of events, and absolutely proving the divine character of Jesus.

To invalidate the miracle, by an actual test of human endurance never seems to have occurred to those who called it in question. Tanner, with determination to equal the God-like performance, astonished the world with his success. Unfortunately, there were not sufficient safeguards against collusion, and he was charged with dishonesty. Signor Succì had a more vaulting ambition. The fast by which Jesus proved his divinity was not the limit of the Italian's endurance. He could exceed it by five days and then be fresh. He surrounded himself by expert physicians, who alternately kept guard and watch, and could testify that their sleepless vigilance prevented the faster tasting of food.

Thus, like many other myths which have received unquestioning belief, the forty days' fast melts away before the keen breath of accurate knowledge. If Succì has done nothing more, he has destroyed this stronghold of faith, and shown how the spiritual nature can triumph over the physical. Never again can the fasting of Jesus be adduced as miraculous, for it has been equalled by Tanner and exceeded by Succì.

After all, it is strange evidence for godship! The stock in trade of the mountebank and fakir! Going into the wilderness and fasting was common in those days, and probably many a wild-eyed devotee had been for as long a period of time, or longer, without food. The supernatural is rapidly being eliminated from modern thought. If an occurrence cannot be proven, it is never accounted for by miracle. In the old days this was reversed. The extraordinary was miraculous, and proved the sacred and divine character of those connected therewith.

Orthodoxy will undoubtedly change front, and after using the forty days' fast as miraculous evidence for hundreds of years, now forced from this position, declare that it is of no consequence, and never was intended or accepted as proof. It will be said that the mission of Jesus remains the same, and requires no supernatural evidence to sustain it.

SECULAR PRESS REPORTS OF
SPIRITUAL PHENOMENA.

Uncle John's Shade.

It seems that the spirit of old Uncle John Robinson really keeps an eye on mundane affairs, and nightly holds vigil within the precincts of the Robinson Opera House, at Ninth and Plum. That in the "dead waste and middle of the night" the very hair of the watchman is made to stand on end, and cold chills to chase up and down his vertebrae on hearing a heavy and resounding tread start from the wings, and go thumping across the stage and lose itself among the scenery on the opposite side; then, as though ever searching and restless, it will soon again be heard in another place stamping along with something of the firm and heavy tread that was marked of the great showman in the life.

Watchmen about theaters like to have dogs for companionship in their lonely vigils. But no dog will remain at the opera house, it is said. One or two nights' experience with Uncle John's ghost are always more than satisfactory to doggie, and after a second experience his dogship usually makes the grand sneak, never to be seen again in the vicinity of the opera house. One of the prominent attaches of the place, and a leading theatrical man of the city, told in the presence of about twenty people, attaches and members of a company under engagement there, about a recent experience with a dog.

It was some time after midnight that watchman and dog were sitting alone and silent, perhaps both dreaming in their own way of the bright scenes enacted on that stage only a few hours before—when suddenly the heavy tread was heard. The dog, with a sniffling howl, tore down through the parquet, leaped the orchestra rail, and upon the stage, and ran furiously to a pile of scenery, and reaching it fell panting, exhausted and shivering with fear, with its nose to the pile of scenery.

As much scared as the dog, the watchman set down his lantern and removed every scrap of that scenery, searched through the wings, went all over the house, peered into every box and into nook and corner known to the practiced man about theaters. He was sure he would find someone. He was not particularly nervous, for he was a man of unquestioned pluck. Nothing was found, and he, with the dog, returned to his place, much mystified.

Scarcely another gloomy hour had been tolled off, when the heart of the watchman dropped like lead in his bosom—for the heavy tread again resounded. Tramp, tramp, tramp, it went along. The watchman felt his scalp twitch and draw against his skull, and fill with prickly pains as though a million needle points were pressed into his cranium by invisible hands. He shivered, and a cold sweat swept him from head to foot. The dog's howl again resounded through the darkness to the vaulted dome, and again, as before, the dog ran howling and leaped upon the stage, going directly to that pile of scenery as before and again falling, shivering and whining piteously with his nose to the pile. The watchman again gave vigorous search, with no results as before, and retired now thoroughly frightened. The dog disappeared, and has not been seen since.

It is said that no watchman can be induced to remain any length of time, Uncle John being as much feared as a shade as in reality.

There are many who believe in the ghost theory absolutely. Others claim that it is a fake and that some one is doing it all with the dire and set purpose of injuring the real estate. There are some who think that old Jim Robinson, John's brother, is at the bottom of it. But of course there are all sorts of surmises and opinions as to the reason of things in all such ghostly and ghoulish experiences. It is very likely that Jim Robinson knows no more about it than the man in the moon.

But the ghost has been actually seen to walk. Not in a managerial sense, for that "ghost walk" is always a healthy one at Harris Theater and always eagerly sought. This alleged spirit or shade of Uncle John Robinson has been seen and talked to and it has talked, and the nugget of the story is this.

Several persons after divers conferences finally decided to keep watch and tackle his ghostship and forever solve the question as to fake or ghost, indeed. The audience had departed. The lights were all out, except one dimly burning at the rear of the dress circle.

It was after midnight. All the electric lights had gone out in the streets. All was gloom without, and doubly so within. By sudden and sharp contrast with the bright hours and excitement in the earlier evening, a theater in the smaller hours of the night is the darkest, gloomiest, and dreariest place on earth. Seven or eight people slipped down into this darkness, and ranged themselves about the railing, the dividing line between the parquet and the dress circle, some sitting on the railing itself.

The reporter noted Mr. Rogers the attorney, of Davidson, Conway & Rogers. Mrs. George W. Fetter, the well known correspondent "Trixie," Miss Josie Sisson, of the Baker company, now at that theater, and possibly Mr. Baker. There were also Mr. Ryan, the night watchman; Mr. Reed, the scenic carpenter, and Mr. Price, the property man. There

were two or three more, but the darkness and excitement prevented noting. Any way there were at last seven who heard and saw the singular phenomenon of the materialization of Uncle John's shade.

For a few moments conversation was kept up in more or less undertones and scared and desultory whisperings, and finally ceased altogether. The one solitary gas jet was back at the rear flickered and threw out a dim and ghostly yellow light that only intensified the darkness that wrapped all about as though in a heavy mantle. The house was growing cold and the watchers drew their ulsters and wraps more closely and buried their chins within the storm collars.

Hark! There it is. That tread! Uncle John was coming. Those who could reach nervously gripped each other in the darkness and waited. Thump! thump! thump! Clear across the stage. Then it ceased.

Suddenly a luminous spot appeared directly in front of the parties, and so close to one lady that she could easily have put her hand into it by simply reaching out. All saw it. It grew and grew, and fashioned itself into a face with a white beard concealing the lower portion. The light was so intense that the features could not be described in detail. It was a face limned in that spectral brightness, and the face of an old man.

Only to the lady mentioned was this face perfectly plain. All the others saw the light, but no human resemblance to it. The lady mentioned is not a Spiritualist or medium, and has always ridiculed it utterly. She saw the materialization of the head and neck, the shoulders or bust were not seen. Not a whit frightened at the moment, the lady quickly and even eagerly spoke up and said:

"Oh, there's Uncle John! What can we do for you, Uncle John?"

Then it spoke. All heard it. The voice came thickly and broken, as of one speaking under distress of a heavy cold. "Pray for me! I'm in misery! Pray for me! Pray for me!"

So awfully soggy and sepulchral did the voice sound, that several of the men, broke over the seats and up the aisle for the door. The luminous light lingered a moment more, and then slowly floated away off up to the left or south through the gallery space, and here a very large hand came out of the luminosity and waved as it farewelled.

And then it disappeared, and all was as silent as before. The frightened bipeds came sneaking back to—to protect the ladies! A moment passed, and the jingling of keys was heard, and then the footfalls again, and the figure was seen standing at the first entrance to the stage on the left. Only a portion of the figure was seen. It did not come out from the entrance, but stood holding out the keys in its hand. And again the question, "What can we do for you, Uncle John?" "I'm in misery! Pray for me!" came the spiritually weary and doleful tones. And the shade lingered a moment, as though loath to leave so kindly a company.

And then was seen no more.—Cincinnati Times Star.

From the Spirit Land.

Under pledge not to publish names, we print the following communication in response to a question addressed to his spirit father by a gentleman prominent in the legal profession of this city; obtained at a sitting in broad daylight at the residence of Dr. W. M. Keeler, 818 11th street, northwest. The question, "Dear father, can you sign your own name?" gave no possible clue to the names or identity, even had the package (containing blank paper and small bits of graphite broken off from a lead pencil) not been thoroughly sealed, which it was, and all the time under the crucial supervision of the questioner.

In a short time permission was given to open the envelope, when the following communication, written in the well-known hand of the individual who signed his name in full, was found therein, thus amplifying the request of his son. The bits of pencil were still there and gave no visible evidence of abrasion, as if used in the writing.

Dear Son: We understand what true happiness is. It consists in making others happy, and just in proportion as they expand and develop, our wisdom increases.

The spirits never think of themselves—no, never. They labor for others. Oh, if the earth people could know what joy to live for the happiness of one mother! But we have the knowledge; we do not have physical wants to look after.

Society is such that it makes men selfish.

I am told by those who understand these things, that sometime the "law of love" will govern the world. This is the mission of the spirits—to develop the love principles in man—and every tiny ray is a wave of love from the sea of eternal life, a throb of love from angel hearts.

Many persons find their good intentions misapplied. They regret it. Never regret anything you do with good intent. Your reward is sure.

The moving of a table, and rapping on the floors and walls of dwellings, are of

greater importance than is realized or understood by mortals.

They are the musical beatings of the tide of an infinite sea—a sea bearing up on its bosom crafts laden with rich gems of immortal life, gems from our beautiful land.

It is beautiful, it is lovely, to climb the mountains and view our summer land. I wish I could make you understand.

I came here with my heart full of beautiful things, but I fail, I fail. Some will tell you there are no mountains, no grand views, no flowers or beautiful birds. It is because there is no soul of love in their hearts in which to produce the beautiful tendrils of truth.

Spirits see nature, not through the senses, but through the spirit. We see the human mind and its spiritual aspirations before we see the human form. In this life, wherever our hearts are interested, there is our home.

We are not circumscribed in our journeyings. We are as free as the birds that float through the air; free as the thoughts that come and go.

Make your lives pure and beautiful; enjoy all there is to enjoy; gather the blossoms of sympathy and kindness.

Sympathy for humanity is the fairest and sweetest blossom of human soul. I send kindest love. God bless you, my son.—Washington National View.

Spiritualists in Seance.

The Keeryville correspondent of the Herald requests the publication of the following:

A startling seance was given at E. D. Dewitt's residence, Keeryville, by Mrs. Stoddard Gray and son, of No. 323 West 34th street, New York City. Materialized forms described as follows: Dr. William Clark, Miss Emma Lilly, Mrs. Sarah Ferguson, Mrs. Hattie Foster, Dr. Greenwood, Dr. Baker, and many others walked out and shook hands and talked with their earthly friends in the room. Mr. Dewitt's sister and son stood by his side and conversed with him some time. C. S. Freeman's brother George, who passed to spirit life about 25 years ago, materialized and called for him, shook hands and was greatly pleased with the privilege of seeing his friends. Six boys in blue, who laid down their lives for the flag that we love so well, returned, took musical instruments from the table in the room, in the presence of 19 persons, and walked out some distance from the house and marched back into the room, each playing on one of the instruments taken from the table. Mrs. Sarah Ferguson stepped out, took Mrs. Dewitt by the hand, walked into an adjoining room, bade her good night, and vanished. Dr. Baker materialized and took her by the hand and walked back into the room, shook hands with some of the people, talked in a strong voice for a few moments, bade them good night and vanished. S. B. Lilly's daughter stepped out by his side, took him by the hand and asked for her two brothers and her sister to step up by her side. She stood there in full form and talked to her father, brothers and sister from whom she departed a few years before, for at least fifteen minutes. Mrs. Hattie Foster, a sister of Mrs. Levi Porter, who passed to spirit life some 38 years ago, stepped out, bearing in her arms the infant son of Mr. and Mrs. W. McLean.

Starlight, one of the cabinet spirits, came out into the room, took a music box from the table, took it to the centre of the room, wound it up and started it to playing, while talking with the audience. The light in the room was strong enough to enable one to read a newspaper.—Hancock (N. Y.) Herald.

A Wire Cage Cabinet.

W. H. BAKER.

Many Spiritualists are skeptical in regard to materialization at dark circles. The medium is in the cabinet, out of sight, and sometimes the spirit face and figure resemble those of the medium rather than of the departed friend who purports to appear. To make it certain that the medium does not leave the cabinet, Capt. Cabell of this city has constructed, at his own expense, a wire cage for Mrs. Ross, and the trial of it has proved a perfect success. At the first seance, December 3, she was locked in the cage, and more than forty spirit forms appeared. A special circle was held the next evening, when only eleven persons besides Mr. and Mrs. Ross were present. I locked the medium in and kept the key of the padlock. Over the keyhole I placed a piece of marked paper held with a clamp, which could not be opened until the key was inserted. I unlocked the padlock at the close of the seance, puncturing the marked paper. It was certain, therefore, that Mrs. Ross was in the wire cage all the time, and yet there appeared not less than fifty spirit forms. Frequently they came in pairs—mother and daughter, husband and wife—and sometimes there were three forms visible at once. Some were little children. Most of them were silent, but several conversed with their friends and some addressed us all. An Indian materialized behind our circle, and with a whoop and a heavy tread, stalked in front of us. A lady's head was clasped from behind, and the spirit form came around in front of us, where she recognized it, in the dim light, as that of her deceased husband, and there was hugging and kissing. Some Spiritualists have a vague theory of an unconscious double, but in these dark circles you frequently see two forms at once, and sometimes three or more.—National View.

Written for The Better Way.

SPIRITUAL FACTS.

W. A. JOHNSON.

About a year ago the family of George Marker of Duquesne Heights, Pittsburgh, became interested in Spiritualism through a test Mr. Marker received at the First Spiritual Church. He mentioned the fact to his wife, who was very skeptical. But also receiving a test, she went to St. Louis to find a brother, whom she had lost sight of for five years, and of whom a medium had spoken. She found him according to directions given by a spirit through the medium. Since then all the family have become earnest investigators.

The oldest daughter and only son of Mr. Marker soon developed as mediums. The former lost a child six years of age. At the funeral she lost her eye-glasses, but did not miss them until on her way home. Mr. Marker's son Edward, the uncle of the child aforementioned, a few days afterward, was controlled by a spirit and was told where the eye-glasses were to be found, describing a grave unknown to the family. Not finding the glasses, she was about to seek the sexton to make inquiries, thinking perhaps he had found them, because the place indicated had been disturbed by the digging of a new grave. Suddenly she clairvoyantly saw a little spirit beckoning to her to follow him. She did so, when the spirit began pointing to a spot in the grass near by. Looking where indicated, she found the glasses in some loose grass that had been weeded out preparatory to digging the grave just mentioned. Such are one of the many little incidents that happen to Spiritualists daily, and of which the world seldom hears.

HOW THEY TESTIFY.

Professor Challis, the late Plummerian Professor of Astronomy at Cambridge, says of Spiritualism in a letter to the Clerical Journal, of June, 1862, as follows: "I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

From "Wallace's Miracles": "That the names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of Modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows. As an example of the latter class we may refer to the late Dr. Robert Chambers, a man as remarkable for his powers of observation, scientific knowledge and literary ability, as for his caution in forming and expressing his opinions. I am glad to be now able to give the following extract from a letter received from him in February, 1867: 'I have for many years known that these phenomena are real, as distinguished from imposture, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted, revolutionize the whole frame of human opinion on many important matters.'"

LITERARY.

The Auroraphone, a romance by Cyrus Cole. Price \$1; 249 pages. C. H. Kerr & Co., 175 Dearborn street, Chicago, Ill. This book is a story of adventure, intermingled with humorous incidents and generally suited to the modern taste and style of literature. It pictures a world of mortals united in sympathies and pursuits, akin to "Looking Backward," and is a gratifying variation from the old way of novel writing.

From Soul to Soul.—A subscriber to Emma Rodd Tuttle's poems after receiving the book thus writes: "I have laughed and cried, as I read these inspired pages. I intend to send it to a dear cousin in Iowa, and thought I would mark the passages so she could see my taste. Well I sat down to read with pencil in hand, and it is all marked up—not a page but has marks about verses and then about lines in the verse, and underscore of pretty lines and words, until there remained little that had not been marked. She has painted duty in colors that make it lovely and attractive. She painted the beauty of the life beyond and the joy and rest that are the sure heritage of life's faithful toilers. Many a weary one will drop a tear of joy as I have done, and toil on in loneliness, it may be till they are called and welcomed to the higher life."

Vick's Floral Guide for 1891. No lover of a fine plant or garden can afford to be without a copy. It is an elegant book of over 100 pages 8 1/2 x 10 1/2 inches, beautiful colored illustrations of Sunrise Amaranthus, Hesperangea and Potatoes. Instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of Vegetable and Flower Seeds, Plants, Bulbs, etc. Also full particulars regarding the cash prices of \$1,000 and \$200. The novelties have been tested and found worthy of cultivation. We hope it will be our good luck to see the Nellie Lewis Carnation and taste the Grand Rapids Lettuce. It costs nothing because the ten cents you send for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick, Seedsman, Rochester, N. Y.

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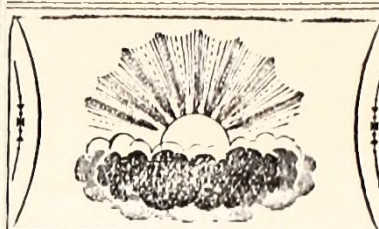
Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to testify to this statement before a justice of the peace."—H. Hubelson, Lexington, Iowa.

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A. F. MELCHERS - - - - - EDITOR
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LOVE.
We do not intend to present a sentimental dissertation on love, but a scientific one.

Man is an epitome of the universe—a microcosm of spirit, magnetism and matter, and too, represents this triune state as soul, spirit and body.

The names by which we designate these various states are somewhat confusing on account of the word "spirit," representing life, soul, force or motion in universal philosophy, and an intermediary entity in the philosophy of man as an individual.

Soul is analogous to spirit as the motive power of existence and represents in man what spirit is in the universe. Soul moves the man, makes him think, reason and love or feel. Spirit in the universe is its parent.

Love attracts, whether in man or outside. Love in the individual is what law is to the universe. Love is sensation in man; gravity in the universe. Love makes the individual conscious of his existence, and establishes harmony in space. For love is but a manifestation of universal gravity through an individualized condition of life as a whole. Thus when perturbed or out of harmony with universal law we term it a discord, an evil, and specify it as selfishness, hatred, prejudice, envy, etc.

Matter is that which is attracted to spirit, surrounds it, encloses it, and forms an individualized condition of it in its primitive state. Man is the counterpart of this also, and the stronger his love—the more active the life principle or soul—the more he attracts, and like the parent (the stellar universe in which he exists or from which he was evolved) contains the germ for procreation. Every man is thus a microcosm of the whole of life, and every parent a minimized sun or planet, with its attending planets or satellites. Love is the law of gravity which holds these in abeyance, and unite the whole human family into one brotherhood or a universe of individualized life entities—just as the suns of one universe form a family of units.

Spirit (universal soul) does not impregnate matter, but attracts it, as the individualized soul (man) grows a material body, from which it evolves a magnetic or so-called spirit body—an immortal counterpart of its physical body. When completed (relatively speaking) it throws off the shell of matter and becomes one with its spirit body—as do the suns and planets finally and which also continue to exist as spiritual suns and planets, and other "heavenly bodies."

Magnetism is generated in the evolution of the spirit—from the nebula down to man—the last, but at the same time the highest of individualized life entities because of the cream, so to speak, of the life forces or spirit (love) of the universe from which it evolved. This magnetism fills the space once occupied by the material universe (and known as electricity during its raw or primitive state) and constitutes, or will in the future constitute, the atmosphere or magnetic sea occupied by these respective spiritual suns, planets, etc., as does each individualized intelligent being his own magnetic sphere (aura) now, to protect it from the unharmonized or chaotic state of universal space outside of it. Man is the first to develop this aura or magnetic envelope, because he is the first to attain the state in which he needs protection from the yet unspiritualized atmosphere surrounding planets not yet perfected as spiritual bodies. Not every planet contains zones of spiritualized electricity (magnetism) to which spirits can gravitate according to their individual purification from the grosser elements, or their unfoldment of love, so to say—this being synonymous with force, motion, gravity or the manifesting power—the will of the spirit in question. And will-power is law or spirit (universal) individualized—epitomized.

Love therefore is law—a governing power in the individual and according to which he becomes great and influential as a mortal, and invested with

power and authority as a spirit. Authority in spirit is not questioned because it is self-acting. Might is right there in its true sense, and cannot be dethroned because it is love or born of love—unselfishness, generosity, benevolence, charity, humility and sacrifices as a mortal.

God is love, and the love of those spirits who respond to man's prayers is the God so universally sensed by those who have love sufficiently active in them to sense it, or feel it spiritually—psychometrically—like attracting like.

Truth (intuitively felt) is an effect of this inspiration, and the more willing, anxious, desirous man is of unfolding in spirit, the more his soul becomes responsive to impressions, whether from spirits or the magnetic (spiritual) atmosphere in which thoughts are stored or caper around like dust specks in the material atmosphere. On the other hand he shuts himself out from these impressions—this inspiration of the spirit world and spiritual nature, as may be proven by everyone in every day life. Anger makes blind. Anger is an effect of ill-feeling—not of love. Thus prejudice or hatred always gives the advantage to the one who can govern his temper (by forgiveness). Forgiveness is love and opens the soul to superior light, truth, impressions, inspiration; and he who has the most love is the foremost in catching advance thoughts and leading others from darkness to the light!

THE MONEY QUESTION.

One of the main objections to the wishes of the farmers in building subtreasuries is that it will require the levying of a tax on the people for the same, and then another tax to pay office-holders to take charge of them—something not now felt by the people but which will become a burden when put into practical operation. And to issue fiat money for that purpose threatens a panic that may disrupt the government; for money that circulates must be "good" or it soon becomes worthless. Good money means that which is convertible into gold held by the government to the amount of that in circulation—even if it is not wanted—and which it seldom or never is as long as the holder has the feeling of security that he can obtain it at a moment's notice.

Now, a similar objection is made to "Free silver." According to the bill as passed by the Senate the government is compelled to issue a full valued dollar for about 75 or 80 cents worth of silver, according to fluctuation, not even paying for the labor of coining, and which will cause a rise in merchandise of 25 per cent (for all articles of commerce are valued on a gold basis) without compensating the laborer, mechanic, clerk or others who depend on their genius for a living. Therefore the only money that is "safe," to use a broker's term, is what they understand as the "best kind," and the best kind is that which will be taken by everybody and in every clime where money circulates as an agent of exchange. Or, if specie, when melted will be worth as much as it was in coin. Our silver dollar cannot stand this test, but need not as long as it is on a par with gold by government promise, and which the government can only do as long as the circulation does not exceed its gold measure or claims that are equal to it.

To make the silver dollar of gold weight, it is feared, will drive it out of circulation to foreign countries that will smelt it for their own use, because none of them have silver money minted on a gold basis, and foreign mints will thus make about 25 cents on everyone of our dollars.

This is about the simplest formula that can be laid down to convey an idea of the money question to those who are advocating the Farmer's Platform, and perhaps blindly by some. Of course, counter objection can be made, and perhaps good enough to alleviate these fears and prove a contrary effect. Everyone argues from his own standpoint and as he sees things. Both parties may be blind to each other's logic, and the farmers may be on the right side despite the objections and fears of the best financiers. We are all impervious to new truths until made to realize them by experience, and experience is the best teacher. Give the farmers a chance.

BE RESTFUL.

Ill seldom befalls those who do not invite it upon themselves. Being a little too concerned, or buzzing into the ears of people, who care nothing of Spiritualism, imaginary woes, often suggests to them a means of making trouble when they had no such intention before.

We have men and women in our ranks who have been the sole cause of trouble unlooked for. Too much enthusiasm or religious fervor is always viewed by one of another belief as fanaticism—the emotion next akin to lunacy, and adjudged accordingly.

Dignified action in all that can command respect, and a suggestion for this effect is as readily effectuated as one of enthusiasm. Let our well meaning enthusiasts be requested to ease up until directly attacked. Until then there is no danger.

Certain acts may be rendered legal, but can never be made legitimate.—Talleyrand.

Nothing is worse than prejudice; nothing preferable to experience.—Theognis.

FALSE CONCLUSIONS.

Some people seem to base the whole of their opinion of Spiritualism on one little expose of some fraudulent medium or fakir that may or may not be connected with our cause. In the majority of instances they are not connected with Spiritualism in any way whatever, and thus do not concern us. By letting them alone we find that they generally end their career in the hands of the police or sheriff. Those that we harbour are not always fraudulent, because they may appear so to them that do not understand the science of Spiritualism. But when they do pervert their gifts by material aid or trickery, it does not take very long to discover the fraud, and they are ostracised accordingly. This information for readers who are not Spiritualists but who read THE BETTER WAY occasionally.

Cincinnati councilmen have passed an ordinance prohibiting the public exhibition of hypnotism. The Chicago Tribune to this says that Prof. Carpenter should have gone to the council meeting to hypnotize them for a contrary effect. Perhaps they were hypnotized to pass it, to judge from the hasty manner in which it was done, and without the due deliberation that all such ordinances should be subjected to. France and England have refused to prohibit it on the ground that it might close an avenue through which to study the science of the mind. Dr. Bernheim, of Paris, is treating inebriates very successfully by the use of hypnotism, creating a distaste for liquor in them by suggestion, and a progressive city of America permits a board of councilmen to close 'up an avenue through which much reform can be gained. Was this an effect of ignorance, prejudice, speculation or what?

Photography and the Magic-Lantern, says the Review of Reviews, seem destined to revolutionize education, and to afford immense reinforcements to religion. Between them they are going to democratize sects, to educate the masses, and contribute quite unexpectedly to the evangelization of the world.

The use of the lantern as an educational appliance is growing, but it is as yet in its infancy. The time is coming, however, when a school without a lantern will be as absurd an anachronism as a school without a slate or an inkpot. Though once upon a time regarded as a sacrilege and a profanation it is now rapidly finding its way into Sunday schools and the churches, and a Magic-Lantern edition of the Bible is earnestly solicited. Will spirit photography ever give us some Summerland scenes that might be applied for like purposes?

A colored Baptist preacher, while arguing in favor of his creed as one authorized by the Bible and consequently by God, thought he would serve as a clincher the fact that no mention was made of any other religion extant but the Baptist religion, and this by way of John the Baptist. It says nothing of John the Methodist, John the Calvinist, etc., and therefore the rest were man-made and not recognized by Christ the vicegerent of God. But it does say something of spiritual manifestations, and if we take the Bible as authority the Spiritualists are the only ones extant concurring with the old record and consequently should be considered the only authorized dispensers of religion or spiritual lore.

"Both political parties would be infinitely stronger if the press had more independence in discussing the shortcomings of representative public men. The Republican party has lost ground in the past few years by reason of the servility, and at times the imbecility, of a part of its press. Its old, ringing, stalwart tone is now too faintly and too seldom heard," says Frank Leslie's.

This is because they are morally gagged, and if they do not exhibit their independence very soon, they will be physically gagged as well by legislation. Where will be our much boasted of "Free press" then?

"We firmly believe that if teachers or parents would teach and train successfully and for the good of children entrusted to their care, that they must cultivate soul power." Such is part of the preface in a little pamphlet by Eva H. Walker, entitled "Inspiration of the School Teacher." (W. W. Knowles & Co., Chicago; price 10 cents.)—This doctrine we advocated through "Light for Thinkers" a number of years ago, and are happy to see it seconded at last. May the thought grow into a principle.

The purely spiritual is non-dimensional—force or law not occupying what we understand as space. Man becomes analogous to this condition when freed from matter as a necessary adjunct to life. Material or earth-life is objective. Angelic or that beyond is subjective—the perfected spirit living what he thinks, or realizing whatever he can think or is enabled to form in conception. Action and thought becomes as one—thought being action, or enacting itself as conceived.

Spiritualism is the science of things spiritual, including the discussion on all topics of a material nature viewed from a spiritual standpoint.

The surest remedy for evil consists in forgetting it.

PERSONALS AND LOCALS.

Contributions accepted: M. E. H., M. F. P., H. W. B., O. F. C.

Contributed articles from the following prominent writers are on hand and ready for publication: Sidney Dean, Hudson Tuttle, Moses Hull, A. B. Richmond, W. M. Lockwood, A. B. French, H. H. Brigham, C. Brown, J. L. Jones, C. H. Murray, Silas Tyrril, Lyman C. Howe, Myra F. Paine, Augusta F. Tripp, Lois Waisbrooker, Bertha French, Allie Lind-say Lynch and about one hundred poems.

In correcting mis-statements or erroneous conclusions of others, contributors will please express themselves mildly and not forget that THE BETTER WAY rejects in toto all communications that are intended to "roast" or "score" people.

Mr. F. H. Anderson, of this city, passed over on the 21st inst. of uranic poisoning. He was well-known among the friends and much regret is expressed at his untimely departure.

A dear contributor writes, that while calling at a dressmaker's establishment she saw THE BETTER WAY exposed to public view and upon conversation was told by the proprietress: "THE BETTER WAY lies on my table all the time and many of my customers pick it up and read while waiting, and it has brought out many pleasant conversations. I never feel nervous when they pick it up. I know it is a clean sheet and will bear any amount of criticism."

When calling for back numbers please give date or number of the paper—not the title of an article wanted, or as some have done, a quotation simply.

Several communications are touching up J. B. Flinn, for his innocently written scriptural epistle in issue of January 17. We spare the author from the fact that we merely published his letter to show a sample of the terrible (?) warnings we occasionally receive from non-Spiritualists, and supposed that every reader would see the point by our humorously sarcastic "Thanks" over the article.

Send us new thoughts, fresh from the spiritual realms. Shelf-worn articles or lectures, however much truth they contain, always have an ancient influence about them which repel the sensitives, and who therefore pass them by without reading. If they contain truths too valuable to hide under a bushel, call them out and emboss them with new ideas pertaining to the times, or to the hour, if possible.

Inquirer.—The law forbids public exhibition of hypnotism—not the theoretic teaching how it is done. To prohibit this would be as ridiculous as closing up a shooting gallery or preventing target shooting on the ground that it was teaching people how to commit murder; but unenlightened and uneducated city councils have committed worse blunders than these.

Mr. A. B. French, of Clyde, O., is one of the partners of "The Thomas' Battery Company," and business manager. He will be pleased to answer any inquiries his many friends may wish to make concerning these inventions and invites correspondence at office address, care of The Thomas Battery Co., 117 Public Square, Cleveland, Ohio.

The entertainment given by Mrs. Glading and assisted by Miss Cora Denny on the 21st inst., was very well attended considering the inclemency of the weather. Miss Denny opened with a piano solo and was applauded. After an hour's test giving by Mrs. Glading, Miss Denny sang two songs to her own accompaniment, and with a little more technique and voice cultivation will make a fine musical medium—the force or inspiration being there quite strong and only awaiting conditions to come forth. Mrs. Glading closed with more tests and writing spirit messages in her own peculiar manner, beginning at the bottom of the paper and writing upwardly or backward, and which messages have to be placed before a mirror to be read.

Correspondents occasionally complain because we strike out a portion of their reports. We only do this when the following reasons demand it: Firstly, when they contain something derogatory to the cause or that will be taken personally. Secondly, when long reports come in late accompanied by the request to have them appear in the coming issue; and not to disappoint our correspondents we are compelled to leave out something to accommodate them. Thirdly, when they contain something ambiguous or confusing, which is frequently the case with hastily written communications and done by persons not accustomed to writing for the public. Such things are better left out than printed as written even if the writer understands them, for they are detrimental to the paper and are much the cause of the ridicule heaped on us by the secular press. We hope correspondents will bear this in mind and revise their matter hereafter before mailing it.

Mrs. M. E. Williams who has graced our circle of mediums for years with her intellectual abilities and natural born gentility, will give a series of lectures on Spiritualism at Adelphi Hall, New York, every Friday evening, beginning on the 6th of February.

The Knquirer suggests to buy books for the poor children instead of flags for the school houses. That is, buy more

books, as there are many people who, though not poor, still find it a fearful burden to pay for the many books needed, and especially in a community that changes the curriculum every season for the benefit of book combines and others in the speculation ring. The flag, it is presumed, is intended to draw the attention of the people away from the evils below. The nation ought to weep when her flag is used to hide wrong or even waves over that where wrong is committed—though in connection with the highest good.

There are not half as many bogus mediums in the Spiritualists ranks as there are bogus ministers in the orthodox fold.—Banner of Light.

When engaged girls obtain anonymous communications to give up their affianced or suffer the consequences, as was the case in Cincinnati recently, it might be inferred that the lover was not a union man and had to be boycotted accordingly. Is there a marriage union, too? One would suppose that the consolidation would be union enough.

We believe in extending charity to all sects; but have "let up" a little in this issue (and will in the next) to show up some of the fallacies of our Christian brethren who are so anxious to denounce, and criticize and legislate against Spiritualism. We can give ten for one if that is to be the issue.

Notwithstanding the recent criticisms in regard to the spirit manifestations in presence of Mrs. Moss, the materializing medium, we are assured that they are bona fide in every particular.—Banner of Light.

We have received \$2 to be used for the purpose of sending THE BETTER WAY to the impecunious. Compensation in the form of good influences—health and happiness—is the reward of such donors.

"The Thomas Battery Co.," has issued an elaborate pamphlet with description and illustrations of their appliances, also giving important hints for the treatment of diseases, etc. A copy can be had on application to the above named Company at 117 Public Square, Cleveland, O.

Attention is called to the advertisement of George T. Albro, on 5th page, under whose care the famous Berry sisters were developed. Also Amanda A. Cowan, Hattie C. Stafford, Hattie E. Knight, Annie E. Whidden and numerous other wonderful mediums who have done so much for the advancement of the cause of Spiritualism. Mr. Albro still continues to devote a portion of his time to the development of mediumship, and hopes to hear from all who cannot see him personally, as through his magnetized paper he is meeting with wonderful results.

When danger threatens, or, is supposed to be threatening the cause, Spiritualists generally become very active in attention to their duties—one of which is attending their Sunday services. Both services at G. A. R. Hall yesterday were packed, and Mrs. Glading seemed particularly inspired by the occasion.—Douglas Castle Hall also was packed in the afternoon to listen to Mrs. Sheehau lecture on Hypnotism. She made some effective remarks that might have enlightened those who are still groveling in darkness concerning this beneficent power (when used for a good purpose) had they been present. Mrs. Glading was present and thus paid her respects to our local speaker, which is always a welcome manifestation to those who are aiming for organization—harmony of opinion and action. In the evening Mrs. Glading was presented with a resolution of thanks by the Union Society and thus ended her glorious mission in Cincinnati.

GERMAN ELECTRIC BELT AGENCY.—An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well-known and responsible parties. Correspondence will receive prompt and satisfactory attention; write them and see for yourself.

NEWS ITEMS.

A revolution in Chili is imminent. Germany is at war with Zanzibar in Africa.

In Buenos Aires the rebels have been disarmed, and the new governor installed.

Emin Pasha is said to be engaged in constant hostilities with the Arabs south of Lake Victoria.

Rev. J. Clark, Baptist, was arrested at Dayton, O., on the 9th on a charge of murdering a girl.

Rev. A. George, of Leeds, N. Y., has been arrested for betrayal of his step-daughter, which resulted in her death.

Josephine Aldrich of Rajah Lodge, Alabama, has subscribed \$200 towards a monument for Sitting Bull.—Twentieth Century.

At Cincinnati, between March 10th and 20th, the Farmers' Alliance, Knights of Labor, etc., will form a national political third party.

Rabbi Clifton H. Levy of New York urges a conference of Catholics, Protestants and Hebrews on the plea that "one God created us all."

Saxony is disturbed by a religious band headed by Hans Wurzel, who claims to be Moses's successor. Eighteen members have been imprisoned for rioting.

The negroes desire to go into the Pilgrim Father business in Lower Cali-

fornia, for which purpose they desire \$50,000,000 out of the Federal Treasury.

It is stated that the next move of Germany's reform Kaiser will be to invite a conference of all the European powers to consider the question of a general disarmament.

At 20 W. 14th st., New York a "Bureau of Revision" of manuscripts has been established which might be advantageously consulted by ambitious authors and young poets.

Germany has a sensible Kaiser. He has given orders that there shall be no public illumination this year on his birthday. Last year a large sum was spent for this purpose.—Cincinnati Post.

Rev. Jas. Campbell, Methodist, of Columbus, Ind., has been sentenced to three years' imprisonment for performing an unlawful operation on Annie Huntman, a domestic in his family.

The celebrated scientist and Alpine explorer, Professor Tyndall, is lying seriously ill at his home at Hind Head, and great anxiety prevails in scientific circles, as he is and has been for many years one of the most brilliant lights of advanced science.

Warner Hillyer, of Antelope Valley, Nev., reports thousands of wild horses ranging on the high mountain plateau near his home. He states that it is almost impossible to raise a band of tame animals in that section, as they soon find their way into the wild habitation of the mustang.

OTTAWA, KAN. A Mrs. Wilson, of this place went to market and left her three young children alone in the house. Now, the oldest, found a pistol and pointed it at her sister Sylvia, exclaiming, "I'll shoot you." She did shoot, and the bullet passed through Sylvia's head, causing instant death.—Didn't know it was loaded, of course.

George F. Kibling of Norwich, Vt., was fined \$3,000 for selling 75 drinks in violation of the Vermont prohibitory law. Not being able to pay the fine he received the alternative sentence of sixty-one years seven months and twenty days in the House of Correction in Rutland, where he has been set to work polishing marble.

A movement is on foot to petition the Czar of Russia to put a stop to Siberian cruelties. Suppose the Russians should respond by a mile and a half of names asking us to treat the American Indians with something like decency? We are told by Scripture to pull the kindly wood out of our own eyes before we cast curious glances at the shavings in our neighbor's eyes, or words to that effect.—N. Y. Herald.

George Kemmerer of Phillipsburg, N. J., aged 69, became despondent, and this morning attempted suicide. He first manufactured a bullet from a piece of lead pipe and with it loaded an old musket. He then placed the muzzle in his mouth and pulled the trigger with his foot. Part of his tongue was torn out and the roof of his mouth shattered. He then spat out the bullet laid away the gun, and is now being treated by the doctors.

Recent advices from Brazil state that the Government has taken measures looking to the muzzling of the press. Editors of newspapers in four or five cities, who have indicated a tendency to criticize with more or less severity Governmental conduct which they did not approve, have been arrested. A protest against this course has been made by all the newspapers without regard to party. They allege that absolute freedom of the press, suspended during the dictatorship, was restored after the election.

A "Society for the Propagation of Grammar" has been started in New York, and none but those who can speak continuously 500 words without making more than 5 errors can join. Out of 20 lawyers only 3 passed. Out of 20 wall street brokers only 1 passed muster. Out of 20 preachers to were admitted. Only two passed without an error—a shoemaker and a grocer. Of course, no preparation is allowed. A subject is given and from that the test is made before the board of examiners. One of the preambles reads: The misplacing of a preposition, the improper use of an adjective, the wrongful construction of a sentence, often causes a listener to misunderstand the opinion or the sentiment we have expressed. Bad grammar implies inaccuracy of thought. It may beget wrong and suffering. It may lead to personal quarrels. It is one of the plagues of mankind. In order to secure its suppression, and thus purify the mind of the community and make life more agreeable than it is, we have founded the Society for the Propagation of Grammar Among Respectable People.

\$100 Reward. \$100.

The many readers of THE BETTER WAY will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure acts internally, acting directly upon the blood and mucous surfaces of the system thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have no much faith in their cure that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials.

P. J. CHENEY & CO., Toledo, O.
Sold by all druggists, 75c.

Correspondence.

Cleveland, O.

On Sunday January 15th, the Children's Progressive Lyceum of Cleveland celebrated the twenty-fifth anniversary of its existence; it having been founded and organized individually by Andrew Jackson Davis in person—the same who founded the system throughout the world. On the 15th of January, 1866, was the Cleveland Lyceum established, and is the only one so far as known, that has maintained itself to the present day.

The celebration was in the Lyceum Theatre, which was thronged by old and young, to listen to lectures, speeches, recitations and music, and witness the Lyceum in session, with sketches, calisthenics, motion pictures and tableaux. The chairman of the occasion was Mr. Irving W. Pope, the conductor of the Lyceum.

The exercises of the afternoon began at two o'clock, when, after a few introductory remarks by Cleveland's indefatigable workers for the cause of Spiritualism, Mr. Thomas Lee, who read in connection therewith letters from various sources, notably one of great import and satisfaction from Andrew Jackson Davis himself, who was unable to be present in person much to his regret, and also read a long list of names of conductors of other Lyceums and workers in the educational departments of Spiritualism who had sent in spirited and congratulatory messages. Then the curtain was raised upon a fine parlor scene, in which Mr. Pope, the well-known Mr. and Mrs. Hudson Tuttle, of Berlin Heights, the members of the Grattan Smith family, who, with the Lyceum Orchestra, furnished music for the event, and the speaker of the day, Mr. J. Frank Baxter, of Boston. Mr. Baxter had been lecturing the previous Sunday of the month, under the auspices of the Lyceum in Memorial Hall; and for this occasion was asked to prepare a special lecture to be delivered at the theater this Sunday.

Mr. Tuttle was introduced first, and offered remarks pertaining to the general growth of spiritualism in Cleveland, and took up in contrast with old ideas, the new ones of the disciples of the new dispensation, and congratulated the Lyceum on its progress and the part it had in the spread of the liberal and spiritualistic understanding.

Then after a musical selection by the Grattan Smith family, Mr. J. Frank Baxter was introduced amid the greeting applause of the large audience. His theme, "The Education of Children," was handled in a masterly manner. Dividing his considerations into the teachings of the home, both secular and Sabbatharian, those of society and those of the world; he offered many wise suggestions, criticised many glaring wrongs, and rebuked the Spiritualists smartly for their ofttime inexcusable inconsistency. He presented the merits of the Children's Lyceum, and paid his respects to the dogmatic teaching of the theological Sunday-school, and pronounced all dogmatic teaching, even of Spiritualism, as calamitous to the growth of the child. The lecture was freely and roundly applauded, and it seemed at times as though Mr. Baxter was endowed from on high, as he forcefully and effectively preached to the people. Nothing but praise on every side was to be heard regarding the masterly effort. Words of warm commendation from Cleveland's Mayor, who was present, and many an educator who heard were freely passed.

These lectures of the afternoon were quite extensively reported in Cleveland's dailies of the next day, as well as the exercises throughout, even to the scene which Mr. Baxter gave at the close of his afternoon discourse.

In the evening the great theater was filled to repletion to witness the grand exhibition prepared—more interesting, naturally than the exercises of the afternoon, as the features addressed and pleased the eye and ear with lovely sights and pleasant sounds. There were short speeches, however, in the evening, interspersed, from Messrs. Lee, Pope, A. B. French, who spoke telling words, in ringing and silver-toned oratory, and Mrs. Maggie Folsom-Butler, who, with Mrs. Alice Treggie, came on from Boston especially to visit the celebration. Mrs. Butler is the life and backbone of the Lyceum movement in Boston. The recitations and songs of the little ones were apt and showed marked precocity or training. Where all did so well it were unwise to particularize, and space will not allow special and individual mention. As only one sang in solo it is timely to mention her name, Nannie Evans, and to say in her are the elements of marked success, and with careful directing her future may attain to the equal of a Parnepia Rosa or a Judic. Wonderful in rendition, both of voice and action, was her ballad, "Daddy."

Never was march with more intricate evolutions presented on any stage by professionals than that of the twenty-four young ladies who executed one on this stage on this occasion, and, further, although amateurs, yet they far outdone anything in this line ever witnessed on any stage in this city.

At the close of the march the participants drawn in open square, with banners at "present arms," a wedding procession came upon the stage, orchestra playing, children bearing flowers, and was met by Mr. Thomas Lee, who, in a neat speech and improved phraseology and with sentiment appropriate to the progressive ideas of the day, married them, and there Mrs. Mary A. Farmer to Mr. Ackerman H. Lanchan, Secretary of the Lyceum.

The last scene was a brilliant one, a tableau by thirty young ladies in white and needful paraphernalia representing "The triumph of Modern Spiritualism." It was gorgeous! It was glorious!

It was intended to extend a joint reception on Monday evening, January 16th, to Mrs. Butler and Mr. Baxter, but Mrs. Butler being called suddenly away, the matter took the form of a reception to Mr. Baxter alone. Mr. and Mrs. Mulhauser, enthusiastic and wealthy Spiritualists, opened their spacious and elegant parlors and welcomed with Mr. Baxter, as they introduced the comers to him, the many who eventually filled their rooms and halls. Mr. Baxter was in a happy mood that evening, and responded to the unanimous demand for song, for "a few words," and later for some of his experiences, which he gave to some length. Music by Miss Rena Hatch and recitations of a humorous nature from Messrs. Edward Cook and Thomas Lee varied the exercises. In the evening, later, the doors of the dining room were open, and all invited to ice-cream and refreshments. Noon all were seated, and with pleasant converse and tickled palate, an hour nearly passed when Mr. Baxter was toasted, his health drank, and the company parted.

On Thursday and Friday evenings, January 22d and 23d, Mr. Baxter lectured in Ashtabula. A great attempt at revivification by the churches had closed the night before, and a reception to a pastor was to take place Thursday evening, and the management were fearful lest the attendance upon Mr. Baxter's lecture would be small. But, no! The Cleveland papers had so favorably and freely reported Mr. Baxter, that his management were surprised at the marked interest in his coming when it was announced, and secured the City Hall, and notwithstanding the evangelistic influences and attractions elsewhere, some four hundred assembled and listened to a ringing, yes, a stirring

lecture on "The Church and the Bible in their relations to Modern Spiritualism." Such liberal Bible reading the Evangelists who preceded him had not dared to give—at least, not to give. And not one there will soon forget the occasion nor the effect. And then such a scene! Astonishment was depicted on every face. So still and absorbed was the audience that the hour devoted to spirit delineations, descriptions and tests was gone ere realized. Yes, to go to sleep it was when the meeting closed, and yet the crowds lingered in earnest expression of pleasure the meeting had afforded. The next day the town was alive with comments pro and con. The next evening, Friday, the great hall was packed, hundreds present to witness and hear. The Methodist minister heard for a while, and then circumcisedly departed. The Congregational minister stayed all through, as did another Presbyterian ex-clergyman, who was present both evenings, and sent up to Mr. Baxter written questions, which the latter answered at length. Mr. Baxter's lecture could not have been better selected. It was on "The practical benefits to be derived from Modern Spiritualism." Such trenchant thoughts! Such plain logic! Such forceful facts! All was irresistible. The people listened as if enchanted by magic. There came another scene, and a marvelous one it was—no acknowledgment by all, even skeptics. Mr. Baxter was congratulated again and again by strangers and non-Spiritualists during his stay.

The Congregational minister declared, radical in the extreme as Mr. Baxter was, he had little to find exceptions to, but he would like an interview. It was brought about, and the Rev. Sir and Mr. Baxter had a tête-à-tête of some two hours, the latter most of the time earnestly answering questions and meeting the clergyman's demands. Said the Rev. gentleman after it was a most edifying and agreeable conversation I ever had with a Spiritualist, and expressed the hope to hear, as well as meet, Mr. Baxter again. The Ashtabula papers spoke very favorably and complimentary of Mr. Baxter's work, though they were non-committal and guarded.

On Sunday, January 25th, Mr. Baxter closed his present work in Ohio, and Monday, 26th, left for the East with the "good" cheer of all Spiritualists hereabouts.

Spring Hill, Kas.

Much has been said in THE BETTER WAY in regard to these seances at Spring Hill, Kansas, but the public seems to need something more as a notice.

1. There is here formed a small society called The Aber Intellectual Circle, which has its meetings at the home of the mediums on each Sunday evening. One of the rules is to admit none except members to the seances of this circle without the consent of the controls and unanimous consent of the members.

2. Persons so desiring can make arrangements with the mediums for seances at any time except on Sunday evening not in conflict with prior engagements. It would be better for persons at a distance to correspond with the mediums, Mr. or Mrs. Aber, as to terms and time before coming. The proprietors of city Hotel will direct to where the mediums live. But persons would not have to wait a great while for a seance should they come without prior arrangements.

3. The seances consist of cabinet bust materializations, full form materializations, independent spirit voice and psychic diagnosis of disease, and suggestions as to treatment; independent slate writing; seances with the usual, and, sometimes, extraordinary phenomena.

4. Any correspondence, or inquiry, as to the intellectual circle and seances, if addressed to J. H. Nixon, the secretary, Spring Hill, Kansas, would receive attention.

At the seances of the intellectual circle various angelic personages from spirit life, actually and plainly visible, stand at the desk and write. They talk to us while writing. We place clean tablets inside the writing desk and look the desk, lid down securely. The spirit writes to the desk without any key, so far as we know, except one of the spirits own make. They write on a tablet from the inside of the desk that we know to be a clean tablet before the spirit writes on it. But he or she female angels at our seances writes on that tablet—sometimes as much as 500 common English words in a minute. But they write other languages.

The readers of THE BETTER WAY are here furnished with an exact copy of a message received on a recent Sunday evening, being a mixture of ungrammatical Latin, French and Italian:

"Non in videra dum conjuogo et bona bonis. At ut angelus congreto et moris moribus. Probat puerque virgini des optima est omnia eadem mltantur aque discursus. Et et val. Scit tout beax dansum liver. Crenia ex lacura alburn senio no lacura."

(Signed) D. LEPERIE LONARDO.
(The substance in English is about as follows:

"It is not to be found that good is always closely joined to good, yet the ingenious whose characters assimilate, assemble according to custom. All of the virgins would which is the best of the tempted upright boys and discourse it immediately. This is true.)

Spirit scribes often answer sealed letters and scientific questions with a good degree of accuracy. These spirits themselves engage in oral conversation and speak in the same manner as when in the mortal.

The other evening a mist arose from the floor in front of and in plain view of the circle of twelve persons, gradually unfolding into human shape until finally a majestic personage. To the question by several of the circle, "Who are you?" the spirit found a voice sufficiently clear, clear and voluminous to have been easily heard by an audience of 500 or more people, and with rhetorical eloquence uttered these words:

"Good evening, friends, I expect you to know who I am before I go: I am he who stood as a 'True Blue' with pen or whatever need be for my country and your country. Putting all my energies into the work of building an asylum of liberty for the soul environed of all lands, of all people yet to be. I did do battle as a true soldier for the cause of human progress; and I am yet fighting and shall continue to fight until I see more broken shackles. Brave soldiers now are needed on earth to assist in planting the standard of truth and humanity farther up the hill and prevent its trailing.

"I come to tell you of our thankfulness to you for your regard to us. Go on faithfully in your good begun work, and you shall find your great reward."

Then fading away, vanishing apparently down through the floor, this noble energetic soldier, at whom the orthodox, fourth-of-July orator, does even yet hurl, serpent-tongued, his venomous anathemas, Thomas Palace, than whom no one man, perhaps, did more to secure the privilege whereby such orators may traduce the character of the world's great benefactor, and yet escape the gallows.

J. H. NIXON.
P. S.—Just let Bro. Moses Hull give us a few y's call, and we will show him something.

Minneapolis, Minn.

A grand materializing seance was held at Dr. Aspinwall's, 611 First Ave., South, this city, Jan. 1, 1891. The medium was Mrs. Besse Aspinwall, and it was the annual reception of the little guide of the medium, Prairie Flower.

She had controlled the medium and prepared all of the arrangements for the seance, such as inviting her company, purchasing candy, nuts and flowers, arranging them in the room where the seance was to be held. Prairie Flower received her guests as they arrived. At last the hour came for the seance to begin.

After singing, the first to materialize was the cabinet spirit, Olla, an Arabian guide. She was very beautiful, and brought a sweet fragrant odor with her that perfumed the entire room. Then she materialized the room to prepare it for others. The next one who materialized was dear little Prairie Flower, and wished her guest a happy New Year. Then she went out of the room across the hall through another room, opened the door of a bed room, turned up the lamp and got a white robe that was a present to her and brought it back, closed the door after her, and spread the robe in the center of the floor. By this time she was compelled to return to the cabinet. Her object was to get strength, and in a moment reappeared, apparently stronger than ever, for then she passed one of her plans of candles to each one in the circle, and down on her robe and atewith us. Then she called each one of us to her, that she could give us a piece from her little hand. Then she passed the nuts in the same way, always beginning at one end of the circle, and passing it to each one, then taking her place on her robe, and calling her share with us. Then she passed the water in the same way; she poured it into the glasses and gave to each guest, and drank out of each glass after we drank. This was to show that we had drunk from the same glass and of the same water with the spirit. Then the dear little spirit took the plate of flowers and sat on her robe, arranged each one a bouquet, and gave them a token of her affection. Next she took the tambourine, played and sang two lovely pieces in her own language, gave us her blessing and bid us good night.

She was with us three-quarters of an hour in all, and when she dematerialized it was in the room with us. She had a good light all the time while with us. Then a pet granddaughter of Colonel Straight materialized; also a guide. The former talked very distinctly and cheerfully. Then some relation or friend of different ones that were present came. After this followed an Indian guide of Mrs. Wright by the name of White Paw. She talked awhile with the medium; then danced with Mr. Wright, and bid us good night. Then some relations came and talked with their friends. Then came Truth, a guide of Mrs. Erickson. She was lovely, and gave us a beautiful piece of poetry and a great for the new year. Then a daughter, that is also a guide of her mother, Mrs. Gould, materialized. She talked in her way to her mother and her little son; she gave him some candy and a flower, then in a clear, sweet voice sang three verses of "Beulah Land." After giving her little son some more advice she was obliged to bid them good bye for the present. Then five soldiers, in their different uniforms and different sizes, came to greet us, one after the other, just as though they had all been awaiting their turn. Four of them had been Sunday School scholars of Mrs. Stratton and members of his company in the late rebellion. The other one was a friend of Mr. Wright. They had the light very bright enough, to read by. They shook hands with different old soldiers in the seance, and two of them being members of the Masonic lodge while here on this earth, gave the master mason's grip to two different ones in the circle, that are members of the same order. The drummer boy ate candy and took a flower with him when he left us. Then in the same high light, little Missy, an Indian guide of Mrs. Tussey, came and greeted the circle. She took her medium on one side and Mr. Stratton on the other, then ate candy and talked all the time she could stay. The light was dimmed a little, then a very large ancient spirit, a guide of Dr. J. Swanson, came and blessed the Doctor and the circle. Then another, an Arabian guide of the Doctor, and offered up a blessing over the circle. There were thirty-five spirits materialized in all. Every spirit was recognized by their friends, and every spirit materialized in the room where we sat, our light was bright all the evening for the occasion, and each of us received a lesson that will ever remain with us. We received strength from our spirit friends, and in our minds a lasting impression that as a man lives so shall he receive, and that life is everlasting.

We hold Mrs. Bessie Aspinwall as one of the best mediums that remain on this earth, and as a lady she has no superior, and may the time come again that we will, each and every one of us, meet in another one of Mrs. Aspinwall's circles of the same kind.

The following are the witnesses to this grand reception: Daniel Stovell, Dr. J. Swanson, M. F. Wright and wife, Andrew Story, O. A. Erickson, J. H. Kles, S. T. Deansmore, Mrs. Mary A. Tussey, Col. G. F. Stratton, Mrs. E. S. Dodge, Mrs. Gould and grandson, Mrs. Belle Chamberlain. M. A. Tussey.

Los Angeles, Cal.

The meetings which I started here in September I am still keeping up. There have been some things to contend with which has made it rather difficult. One of them has been in moving three times, on account of getting a hall that was adapted to our work and means. The people in this country are limited in their work, on account of their financial conditions; so that from the very first has made it a very difficult task to do what was necessary. Many have felt extremely sensitive in even attending the meetings, as they did not feel they could pay ten cents at the door.

For all that the meetings have been kept up, and a very good attendance has been retained. Our social, which I inaugurated when I first came here, increased in number and interest, until they are looked forward to with a great deal of interest.

The Lyceum, which I started soon after I came I was obliged to give up, as the friends did not give it their support by sending their children, and as a Lyceum cannot be run without the children I dropped that phase of the work.

I had no idea when I came here of remaining as long as I have, but for some reason I have been held. I hope for a purpose.

The cause of Spiritualism in this section of the State, as well as in many of these Western States, is in a terribly unsettled state. It is largely the minds of the people—unsettled, for people are on the move so much. Here in Los Angeles it reminds me of a great hotel, the coming and going is constant, especially during the winter season, when so many come here to escape the severity of the winters East. This country is permeated with liberal and spiritual thought, which must, in time, assume shape and form, and which I believe will, when our people have some definite object before them. As it now is all in disorder and contention, as disorder is the order of the day. The best of harmony, though, comes out of chaos. Too much time is wasted in creating inharmonious, which, if only turned in the right direction, would develop the individual to that extent they would become harmonious themselves, and all would feel the influence of the law and would be affected by the same. The longer I live and the more I see of life and of the needs of the people, the more I am impressed with the fact that something must be done in order to reach the people. If Spiritualism cannot do it, then something else

must take its place. The cry of humanity is for soul food, and it will not rest content until it finds it. Well, is it with us. If we can give the same, if not, then we must abide the result. I have seen disastrous results to our cause through the influence of a very few inharmonious people, who, if they could be harmonized by some lofty sentiment, grave troubles would have been averted. This law applies to all places. I am firmly of the opinion there is to be a change in the spiritual movement. How it is to come, or what it is to be, I know not, but I believe it is to feed the people as they have never been fed before—not with the phenomena, but with grand soul food. I may be mistaken, but these are my sentiments. I remain here until the middle of February, when I shall leave. I trust some one may be found who will take my place. The weather remains beautiful, clear and warm, though we have had some light frosts of late.

Mr. John Slater has been in the city working in his way, and I understand he drew good houses. I could not attend, as my duties took me in another direction.

Mrs. Maud Lord Drake has held two after noon services, and kindly assisted me one evening. I understand she has returned East. New Year's Eve the friends held a watch meeting at the residence of Mr. Glover's. A large number were in attendance, and all seemed to enjoy themselves. Refreshments were served of the choicest kind, and all were made happy for the beginning of the new year. Trusting that all societies are gaining in interest and in zeal, I am as ever, yours in the cause of truth.

G. H. BROOKS.

Dayton, O.

My home is in St. Louis, Mo., but I have spent several weeks in this city, and as there is a kind of spiritual revival here, have had the pleasure of enjoying the different meetings and seances, that are going on, and although I have been for about thirty years an adherent to the truth of the spiritual philosophy, I have witnessed phenomena different from anything I have seen heretofore, notably Mr. F. H. Clifford's materializing seances, held weekly at his residence on Richard street. Spirits materialize and sing, talk and walk around in the subdued light, in a manner very gratifying, and, indeed, almost startling. All should see him. He has been very ill, but is somewhat improved in health at this writing. His wife is also a fine trance medium.

I send you some papers that are the result of Mr. Clifford's seances. Usually the papers, after being inspected by the audience, are placed on a table near the cabinet, with pencil, and in the course of the evening a spirit comes out in plain view and does the work, throws them on the floor, one at a time, and retires to the cabinet. I saw some of these made, and heard the rustle of the papers.

Some of the papers I send you were placed on the floor, and while all had their hands on the table the prints were executed by the spirit.

Mr. Clifford is a native of England, and went in childhood with his father, who was an ambassador to India and Australia, on his voyage; has seen much of life, and witnessed many of the Indian mysteries and occult sciences; spent some considerable time with Madame Blavatsky, who took him under her kindly care when misunderstood by his kindred.

This is the home of Mrs. Seery, the trumpet medium, whose services are in such demand that she is unable to fill all the calls she receives from her home, and also distant places. I have heard of several others who are developing a similar phase of mediumship in this city.

They have two societies, and both are prospering, as also the Lyceum.

Respectfully, MRS. L. M. PATTERSON.

The papers referred to are finely executed drawings of human faces in light and dark shades, which would have required days of labor through mortal agency, but which spirit artists execute in a few minutes. In most instances the paper is simply shaded, leaving the unshaded portions to represent the faces. The work is exceedingly artistic.—F. Y.

Brooklyn, N. Y.

As Brooklyn has become the great spiritual center of propaganda in this country, and drawing the conclusion from the fact that the city is full of all kinds of mediums, while many, great and small, are the gatherings of the faithful from every corner of this 800,000 inhabitants of this city, whose churches also dot the area of space with innumerable spires pointed heavenward, yet hopeless of getting there as are most of their members.

Even the spiritual women of this place have advanced to membership of clubs, for we have two respectable and flourishing societies of women, the oldest being the Woman's Progressive Conference, meeting at Mrs. Starr's every Wednesday evening, 231 St. James Place, whose object is the development of mediums, the encouragement of women as speakers, the cultivation of inspirational and higher thought of intellectual culture.

The second society, is called the Woman's Astral Congress, meeting in the parlors of Mrs. Walton, 436 Carlton Ave., with a limited number of advanced thinkers, fully alive to the necessity of Spiritualism as a reformed body, should make itself felt and known in this city. The object of this society being to gather statistics concerning women; to protect oppressed mediums; to look after any who are wrongfully persecuted or imprisoned; to take measures for the help of poor mediums placed in the lunatic asylums, or girls, for their belief, and to do other work for the benefit of all concerned.

The leading spiritual societies have united in forming a beneficial society for assisting distressed, persecuted and poor mediums, for making a home for such worn-out workers in the cause of truth. The charter is already obtained, and much is hoped from this movement, and that well-to-do Spiritualists will help us in such funds as are needed.

Mr. Samuel Bogart, 56 Bergen street, Brooklyn, is the president of the Brooklyn Spiritualist Association. In this corporate body a number of excellent men and women have been made trustees in the good work.

In conclusion I would mention that THE BETTER WAY is read by all the Spiritualists here, as a sound and dignified journal of the times. Hoping that it may long continue to enlighten the world.

Fraternally yours, THOMAS WALTON.

Humorist boastfully—Why, sir, the potent medicine men put my jukes in their almanacs. Cynic—'I know it. They do that to make the people sick so they will buy their medicines.—Cape Cod Item.

Have you read the Doctrines of Emanuel Swendenborg

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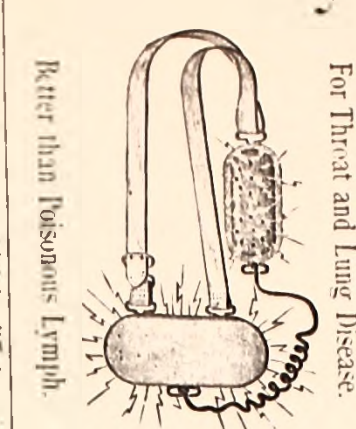
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[illegible]

TIMELY TOPICS.

L. BUCKSHORN.

The death of George Bancroft at Washington on January 17th, terminated a long and active career—the coming of October would have marked the ninety-first yearly mile stone in the progressive path of a noble life. What innumerable experiences, what a host of memories crowd themselves into the space of time, beginning at the establishment of our Government at Washington, shortly before the inauguration of President Jefferson, down to the half-completed term of President Harrison—1860 to 1891. An infant that was fed on the thrilling stories of the survivors who had fought at Lexington, Bunker Hill, who had witnessed the evacuation of Boston by the British; the daring and bravery at Charleston, who heard the reading of the Declaration of Independence, and saw the final surrender of Cornwallis at Yorktown. Then came the year 1812; demanding a re-affirmation of our Declaration with the sacrifice of blood and bone; and to which the New England spirit was not as loyal and loving as in '76. Then the peaceful interim from the close of the war of 1812 to the opening of unwarranted hostilities with Mexico. From this to the era that produced a class of men unexcelled in brain and brilliancy, unequaled in moral and physical stamina, both North and South, which terminated in the abolition of chattel slavery for which he had so strongly spoken and perseveringly worked. He witnessed with pleasure the again strongly growing bonds that bind no North, no South, no East, no West, but a United States—which if it remains true to the principles of its originators, must forever remain a haven for the oppressed of all nations; and whose stern duty, by the preservation of the principles of liberty at home, is to teach all undemocratic governments, that in an enlightened people alone rests the safety, the prosperity and continuance of government. As diplomat, minister and historian, his life was passed amid these varying scenes and actions. We recollect when we gazed for the first time upon Bancroft's History of the United States, we deemed it too much labor and material wasted upon so short a historical period. Ten large volumes! But his patient research and investigation, his philosophical and accurate analysis dispelled this notion—"the history of America is the history of liberty." The reading of it must confirm what the great English Commoner, John Bright, said of it: "The study which gives or offers, and the lessons which it teaches, surpass to my mind, those that I have derived from or found in any other book of history." There was no narrowness or sectarianism in him. He associated for a time with Emerson, Alcott, Parker and the balance of the brilliant coterie in the Transcendentalist movement, but latterly, perhaps his religious position could be best defined by Agnosticism.

The English Government of India has introduced in the Legislative Council a bill raising the minimum age of girls consenting from ten to twelve years. This measure has been under advise for some time, but the fear of the Government had held the bill in abeyance so far. It is intended to abrogate the child-wife system still in extensive vogue there. It will meet with strong opposition under the lead of the Bengalee member, Sir Chunder Mitter, who contend that the Hindoo Scriptures authorize marriage before twelve years of age. They also claim that the introduction of such a bill violates the pledge of the government to abstain from interfering with the social-religious customs of India. Unjust and arbitrary as the English Government has been in a number of cases, it is to be hoped for humanity's sake, that it will be as successful in this measure as it has been in the abolishment of the custom requiring the destruction of the widow upon the funeral pyre of her deceased husband.

Mr. Andrew D. White, at one time President of Cornell University and United States Minister to Berlin, has contributed some strong papers to the *Popular Science Monthly*, under the general head of "Warfare of Science." In the eleventh of the series, "From Babel to Comparative Philology" in the January number, he says that no other science has served as a better wedge to disintegrate the heavy mass of ecclesiastical theology than Comparative Philology. The diversity of tongues in the recorded beginnings of history, men, not knowing the natural cause of, ascribed to supernatural intervention. As they had no provision and probably no desire to investigate their proper origin, they simply attributed this diversity of tongues to a will like theirs, and thus obtained a "theory which provisionally takes the place of science, and this theory is very generally theological." This is not only true in this case, but in astronomy; when comets were threatening missiles hurled through the heavens by an angry God; and the lightning, the malicious works of evil spirits. If it happened to rain, the Almighty, or his angels had "opened the windows of heaven." Pestilence and famine resulted from a direct intervention of the Almighty or Satan. Disturbed mental health or insanity was generally "thought to be a diabolic pos-

session." The legend of the Tower of Babel is of Chaldean origin; the inscriptions lately found among the ruins of Assyria are shedding much light upon this and other scriptural legends and myths, presenting "as these traditions more nearly in their original form than they appear in our Scripture." The meaning of the word "Babel" is "Gate of God" or "Gate of the Gods," to which proposition all scholars of note agree, he says; "but the Hebrew verb which signifies to confound resembles somewhat the word Babel, so out of this resemblance by one of the most common processes in the history of myth formations, came to the Hebrew mind an indisputable proof that the tower was connected with the sudden confusion of tongues." A case much similar to this is noted by Mr. Mac Quary in his book. The prophet Isaiah uses the Hebrew word *almah*, meaning a young woman, which the Greek version of the Evangelist translates into parthenos, meaning young virgin, and upon this improper rendering theology has reared the birth of the Christ from a virgin. "Upon such meat as this doth Cæsar feed."

The authenticated facts of the fulfillment of a presentment come from Paris, France. Adolphe Belot, writer of some clever French novels, about a fortnight before his death called at his publishers to settle an agreement for a new story. When the arrangements were nearly complete, he demanded the addition of a clause asking the publisher to undertake the payment of his funeral expenses when he died. The publisher objected, as the author was in the best of health, and such an agreement unheard of. However it was finally agreed that the publisher should pay a thousand francs to a certain person the day after the funeral. Upon leaving the office, the publisher jokingly remarked that not he, but his successor would carry out the contract; yet the time had scarcely expired when the news of Belot's death reached the publishing house. The case is said to have caused a stir among the Parisians.

The decided and universal protest against the extortionate demands of pension claim agents has had a beneficial effect. The Senate Committee on appropriations has recommended the adoption of an amendment reducing the fees of attorneys on increase cases to \$2. To this has been added a reduction of the general fee of \$10 to \$5 for pensions allowed under the act of June 27, 1870, the Dependent Pension Bill. It has been estimated that there will be \$50,000 cases of increase allowed on claims now on file which, at the present fee would mean \$3,500,000 expended in fees to pension agents. The amendment will reduce this amount to \$1,750,000. There will be about 421,000 new cases, involving, at the cost of \$10 each, an outlay by pensioners of \$4,210,000; these will be reduced, at \$5 per case, to one-half, \$2,105,000. This will be an effective damper upon the shark-like conduct of pension agents. It is claimed that a late Commissioner of Pensions has made a fortune running up to the several hundred thousands of dollars by turning pension agent. It seems almost unnecessary that in a transaction between a great government and a former servant of the office of a third paid person should be required. If pensions are to be paid, the government should so simplify the process of obtaining the same, that would prevent the unjust fattening of "those who toil not and spin not." If the courage and sacrifice of the soldier were worthy of direct recognition, his remuneration and compensation should be direct also.

The startling exposure of the frightful condition of the tenement inhabitants of certain New York wards, lately made by Mr. Riis, in his book, "How the Lower Ten Live," has led to the suggestion by the *New York World*, that the ten school houses in these wards should be opened, warmed, lighted and supplied with newspapers, periodicals and innocent amusements. It asks, why should not at least one room in each schoolhouse be a reading room and one be fitted out as a play room for such as are denied them at home? The *World* says: "In the tenement-house district the children's sorest destitution is their lack of home and its evening opportunities. They have no means of occupying their evenings with books, illustrations, newspapers or entertaining games. They have little even of physical comfort in their dwelling-places, and are compelled for want of it to wander about the streets in search of occupation for their unfed minds." We cannot think a more effective method of instilling into their minds a dissatisfaction with their present degenerate moral, intellectual and physical surroundings than by showing them the possibility of being able through their own effort to gain these joys and comforts partaken of now only nightly. If they have once been aroused to the consciousness of what they are and what they can and should be, a most important step to their improvement has been taken. This would be true progress; as it would lead to the improvement of the surroundings of man through the improvement and progress of the man. Progress to be lasting must not be an alteration of condition through and by him. The expenditure of the amount claimed as necessary—\$20,000—could not be better applied than in this way, and should enlist all lovers of the progress of humanity in the successful prosecution of this measure.

Written for The Better Way.

THROUGH THE CRUCIBLE.

BY J. WHITTEMORE, M. D.

CHAPTER XX.

"Out the furnace came at last—
The crucible is cold;
The purifying process past,
And now appears pure gold."

When nearly a year had passed since the happy wedding at Prospect Villa, we may call at the Grant mansion and see how domestic matters are standing. It had been a year of hard labor and intense anxiety. Never had the proprietor worked harder; not even in the midst of the most busy seasons of medical business. But everything had prospered in his hands, and notwithstanding his almost incessant cares and complications of business, it had been by far the happiest year of his eventful life. He, for the first year in his life had a home, and his home was heaven.

But an event was at hand which caused much anxiety, if not a little fear. The time had come when the services of Anne Neisen, in her special department of nurse, were called for. She had lived in the realms of conjugal love. Her husband was fully acquainted with all her necessities of body and mind, and she lacked no attention or loving care.

The first fruit of this love-union was a girl. She was born on the anniversary of their marriage, March 4th. It was a pleasant coincidence that three birthdays in the family should occur at the same time. And it was also the anniversary of two noted visits which he loved to remember.

No priest was called to christen the baby. Independent of any church authority the baby was called Ella, after Marian's maternal grandmother. This greatly delighted Mrs. Falsom, who bore the same name. The name almost overwhelmed grandpa and grandma Princeton with joy. For some unexplained reason this name was first suggested by Mr. La Rue, who, when it was adopted, wept with joy. Marian made a rapid recovery. The baby was a new ingredient in the cup of domestic bliss, which seemed full before.

Before marriage neither of the parties had hardly formed an idea of what a home-born of love could be. The most beautiful and enchanting word-pictures which Marian had ever drawn in her lectures, were but the cold marble statue compared with the warm caresses of living love. Conjugal love can be realized but never defined; it has no perfect analogy.

This was not the family as the fancy of priests sometimes attempt to portray, where the Bible is read and prayer was offered to God, with fear and trembling, and where mythical angels sometimes condescend to attend family worship; but a family where real angel-spirits, who, when in mortal form, were dear friends—our fathers and mothers, brothers and sisters, and who love us still, and who delight to visit us as we delight to have them come. Marian's mother was a frequent visitor. She sometimes brought the older brother to see his little sister. William's mother was often present with words of love and counsel. His father also came for help and sympathy. He was getting weaned from the greed of gold. He mourned still his infatuation by a vile woman and neglect of his pure-minded wife.

All these spirits besought William and Marian to send out kindly feelings toward Julian, whom they were trying, so far, with little success to rescue from the depth of misery into which he had fallen.

Another year had glided swiftly away amid the cares, labors and pleasures of active and useful life. John Reed had graduated with honor from the medical college, and now claimed Maggie Kelly for his wife. Most of the last six months Maggie had been at her old home with Marian, and at the request of her old mistress the nuptials were celebrated at her house. The wedding was a much more pretentious affair than was Marian's. The presents were numerous, rich and useful. Marian invited guests as she chose, while Maggie was as free to invite those of her own class.

It was pleasant to Marian and William to see some of the most aristocratic gentlemen and ladies in the city attending on perfect level a wedding party of a waiting maid in company with numerous others of the same class. A few stuck up their noses a little, but as long as the host and hostess belonged to their class very little was said. Mr. La Rue became so modified in his views that he said Marian and William had done a very sensible thing. Many others thought the same.

Mr. Grant assisted the young doctor to open an office in Brooklyn, and for a residence he occupies the beautiful cottage owned by Mr. Princeton. Meantime Grant was intent and busy with his work of restitution. It was the deliberate design of both William and Marian to gradually diminish their property by sending it back as far as possible to its source.

Free reading rooms were established with books and periodicals of a kind calculated to instruct and amuse all classes—workmen and their families. In each place of business a splendid hall was erected for lectures and lyceums, and the proprietors did not disdain to occupy them themselves. These halls

were free for all literary or scientific interests.

He established in all the villages Sunday-schools, in which the common English branches, including book-keeping and all the ordinary methods of transacting business were taught. Those who wished to cultivate or enjoy sectarianism were free to do it at their own expense.

Mutual relief associations were also everywhere encouraged. All dishonesty, vulgarity, intemperance and immorality were discouraged in every possible way consistent with the law of kindness and personal rights.

(To be Continued.)

THE ARENA.

The paper, by the eminent English scientist, Dr. Alfred Russell Wallace, in *The Arena* for January is creating much comment. In it Dr. Wallace examines the problem, "Are there Objective Apparitions?" and reviews many important cases cited in reports of the English society for Psychical researches. The paper, as would naturally be supposed, is scholarly and strictly scientific. Dr. Wallace appearing thoroughly at home in the psychic realm as in the great field of evolution, where he had so long stood side by side with Charles Darwin. The number also contains a symposium on Helen Gardner's new novel, "Is this your Son, My Lord?" by the following well known thinkers: Moncure D. Conway, Prof. Joseph Rodas Buchanan, Elizabeth Cary Stanton, Matilda Joslyn Gage, (President of the National Women's Liberal Union). Helen Gardner's novel has already passed into its second edition of five thousand copies. The last edition contains a strong preface, by the author, in which she reviews some of her critics. Felix Oswald appears in an interesting paper in which he notices the striking parallels in the life and teachings of Christ and Buddha. Rabbi Schindler contributes a very thoughtful paper on "Migration, Law of Nature." And Hamlin Garland "A Declaration of New Principles."

The Buda-Pesth Athenæum offered Louis Kossuth an advance of 3,000 florins on his writings, but the old man, with characteristic honesty, declined it on the ground that at his age he could not be sure of completing the work. It is said, however, that an arrangement will be made which will obviate all risk of his suffering from want during the remainder of his life.

Written for The Better Way.

In Memoriam of Emma Abbott.

HELEN MARION WALTON.

A dear loved one has passed away
Unbound, untrammelled, free,
Embraced in splendor; sailing far
Across death's opal sea—
Her perfect life was all complete,
Of few short years we tell
Her memory liveth evermore
In hearts that loved her well.

The dear Lord Christ hath lifted her
Above all earthly pain,
Sweet angel voices caught her song
And echoed loud the strain—
All radiant as the morning sun
She sang her last farewell;
Of all she saw, or heard, that day,
No mortal tongue can tell.

The song-bird caged no more can be,
Or longer beat its wings
Against the bars of adverse fate,
But of its freedom sing—
Her anthem soul hath found its mate
Who wandered from her side,
With outstretched arms he greeted her,
His faithful, loving bride.

May we not hear through cloudless space?
The happy, tender strain,
As angels catch and well repeat
That matchless, pure refrain—
We may not mourn her absence more,
Or pray one sorrowing prayer,
But garnering all sweet memories
Await our meeting there.

Brooklyn, N. Y.

Our old friend and brother, C. R. Miller, opened the Brooklyn Spiritual Center on Saturday evening by reading several spiritual communications, recently received, written independently through the mediumship of Mr. George Cole, of this city, only the medium and Mr. Miller being present, and the paper being enclosed in a glass fruit jar, the message being written in the full light of day, on paper Bro. Miller furnished from a pad which he carried in his pocket. The messages were written quite lengthy, and elegant in phraseology and expression.

The opening speaker was followed by Mrs. Blake, with her usual tests, which were well received, and by Mrs. Kurth, also Mrs. Lewis, with short addresses, and the meeting closed by Mr. Benn giving an experience at a materializing séance with Mrs. Roberts, of New York, recently, in which the medium was locked inside an iron wire cage, strong enough to hold a tiger, and a spirit materialized up to the ceiling and came down into the room with the sitters and dematerialized in the room. There was a number of other spirits that came out from the cabinet, which was kept locked all the time. Some of them dematerialized in the room.

At the Independent Club on Friday evening most of the evening was given over to business of the club and the balance to spirit socially.

Fraternally, DOCTOR.

Obituary.

Pasned to higher life, at Canton, Ohio, on the 17th at the age of seventy-six, after a life of great usefulness. She never had any children of her own, but she raised orphans, and at the time of her death was living with one of them. Her husband died four years ago, after a wedded life of 51 years, up to nine years ago. They were materialists, since then spiritualists. It has been a great pleasure to her to go to the circle every Sunday evening and sit and talk over old and new times with her husband (D. J. Carlin, medium).

The now famous Rev. McQuary officiated at the funeral. He is virtually a Spiritualist. His text was part of chapter 15th of first Corinthians. He very expressly said there is a material and there is a spiritual body; not that there will be a spiritual body. This body is not the one that will be, but an entire new body, already here, and that this body is but an old garment cast off, as we cast off an old coat.

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